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JOHN CALVIN: EXPOSITOR AND DOGMATIST.

BY REV. PROFESSOR H. R. MACKINTOSH, D.D., NEW COLLEGE, EDINBURGH.

When we speak of the theology of Calvin, it is ten to one we are thinking of his dogmatic system. And indeed it would be foolish to deny that his purely dogmatic work contributed, more than all else, to the unexampled influence he has exerted upon succeeding ages. It is as author of the *Institutes of the Christian Religion* that he has made history. At the same time we should be lacking in a sense of due proportion if we failed to recognize, and pay a grateful and quite unmitigated tribute of homage to, his real eminence as an expositor of Scripture. Modern thinkers diverge, as we know, and diverge widely, in regard to the merits and the validity of the doctrinal construction associated with Calvin's name. It is scarcely too much to say that a possible division of evangelical theologians at this moment is that of Calvinists and anti-Calvinists. The division would not be a natural or illuminating one; but it would be admissible and fairly decisive. If there are those who place Calvin the theologian on an eminence which only Augustine has surpassed, there are those also who react vehemently against his most characteristic principles, and hold with conviction, and even with moral passion, that his fundamental

idea is barely Christian. The cleavage of opinion, then, regarding his merit as a dogmatic theologian, could scarcely be sharper. Hence it is all the more remarkable that virtual unanimity should prevail as to the superlative excellence of the work accomplished by him, nearly four hundred years since, in the field of Biblical exegesis.

To begin with, his expositions cover an immensely wide area. The series opened with his commentary on Romans, given to the public in 1540, during his stay in Strassburg; and between that year and 1555 he had published expositions of the whole New Testament except the Apocalypse. It is remarkable to find him breaking off thus, and interpreting every book but the last; and one is tempted to indulge a vein of conjecture as to the reasons which excluded it from his plan. *"Calvinus sapuit,"* an old writer observes, *"qui nihil in Apocalypsin scripserit";* which, being interpreted, means that Calvin was too shrewd a man to comment upon the Revelation. I believe that somewhere or other he frankly confesses his inability to understand the book, and counts it no shame to acknowledge that he had failed to track his way through the mysterious but splendid involutions of similitude and vision. (And indeed the Apocalypse has—not unfitly, in one point of view—been compared to a railway tunnel: with a very beautiful approach and an equally beautiful exit, as well as frequent revealing gleams of daylight, but for the rest, in great measure, dark and awe-inspiring.) But passing from this minor detail, let us go on to report that, after concluding his work upon the New Testament, Calvin turned back to the Old, and both enriched literature and edified the Christian church by noble expositions of the Psalms (the preface of this commentary is of great autobiographical importance), Isaiah, the Minor Prophets, Daniel, the entire Pentateuch, Jeremiah, Lamentations and Joshua. If we recall that in all this time he was ceaselessly engaged in preaching, in lecturing, in theological controversy, in diplomacy, in civic reform, in an almost world-wide correspondence, and in revising for successive editions the slowly perfected *Institutes,* we shall agree, I think, that he

knew how to "toil terribly". "I have not time," he writes on one occasion, "to look out of my house at the blessed sun, and if things continue thus, I shall forget what appearance it has. When I have settled my usual business, I have so many letters to write, so many questions to answer, that many a night is spent without any offering of sleep being paid to nature".

The easily forgotten fact that Calvin was a Humanist ere he became a theologian goes some way to unveil the secret of his vast superiority to contemporaries in the domain of exegesis. He had been trained, to some real extent, in the process of fixing the authenticity of ancient documents; and his experience as a jurist may have yet further disciplined his natural gift for elucidating the exact meaning of words. Commenting, indeed, was perhaps the form of literary effort in which Calvin most excelled. Thus it is one of his chief virtues as the expositor of a writing that he has an eye for the whole. He is interested in unity, not merely in a multiplicity of particulars. Some modern exegetes, who should know better, appear to think that you best understand a Biblical author by taking his work industriously to pieces, and putting the fragments, one by one, under the magnifying-glass; which is like saying that the true way to appreciate a statue is to pulverize it, and carry off the powder for chemical analysis; but Calvin lived far above these follies of a self-dissecting age, and exerted that wonderful common-sense by which he was so happily distinguished as spontaneously in the interpretation of an epistle as in the adjustment of a political dispute. Besides this insight into the literary organism, he possessed a remarkable psychological understanding of the Bible authors, and of the mental conditions of their work. He realized that the first duty of an exegete is to let the sacred authors speak for themselves, allowing them to say what they wish to say, and not what we should like them to say. This explains the fact that Calvin is practically the only expositor of his time who is quoted constantly, and quoted with unqualified respect, though of course not always with agreement, by modern scholars of all tendencies. Thus Dr. Sanday, whose church sympathies are non-

Calvinistic, affirms roundly that "Calvin was by far the greatest of the commentators of the Reformation. He is clear, lucid, honest and straightforward". I should not like to assert categorically that he never took his peculiar doctrinal views ready-made with him to the study of the Bible; for I do not myself see how one who is mastered by certain convictions, down to the very roots of his being, can throw them off suddenly when he opens his New Testament; still less how, in interpreting a given New Testament passage, he can avoid being influenced, and influenced powerfully, by ideas which he believes himself to have gathered from other parts of a verbally inspired book. This we must hold to have been the case with Calvin. He did bring presuppositions to the study of Scripture, as we all do, but they were presuppositions which he felt to be themselves Scriptural. But less than any man of his generation, or for many generations after, did he attempt to force the rigid formulas of a dogmatic system on the free and living thought of the Bible. Hallam has observed that "every one who had to defend a cause, found no course so ready as to explain the Scriptures consistently with his own tenets"; but the just irony is inapplicable to Calvin. And the church in later days would have done well, surely, to refuse to stray once more into the devious paths of allegorical interpretation from which he had reclaimed her. As Prof. Williston Walker puts it, in his admirably interesting, scholarly and judicious sketch,[1] Calvin "held that each Scripture passage must be understood as containing a definite message, and not a threefold or fourfold meaning as the early church and the Middle Ages had believed. That meaning was to be ascertained by natural grammatical and historical interpretation. The modern conceptions of a progressive revelation, and of human admixture of error, to say nothing of such views as regard the Bible as a literature embodying the religious conceptions of many ages and of a variety of writers, were of course unknown to him. The language might be the humble speech of a Paul, but the thoughts were those of the Holy Spirit".

(1) It has recently appeared in a French translation.

I have dwelt with what some may deem undue insistence on Calvin's epoch-making achievements as an exegete, because this is an aspect of his theological activity which, I think, usually gets a good deal less than its due as a factor in his influence. If the *Institutes* and the foundation of the Academy of Geneva were of chief importance for the propagation of his theology, his Biblical commentaries must be ranked very close behind them. Nothing could be more natural, indeed, than that men who might, perhaps, have resisted the impression of the *Institutes,* had they stood alone, should have been won over nevertheless by these living and candid expositions, which poured forth from Geneva with such amazing rapidity. At all events, every person of scholarly instincts or attainments into whose hands they found their way, must have derived from them an impression of intellectual power and religious insight and intensity which would go far to win a hearing for the more definitely theological opinions of the author.

Turning now to his great dogmatic treatise, the *Institutes of the Christian Religion,* I may point out that in 1536, the date of its first edition, Calvin was but twenty-six years of age. The maturity and power of the work are very surprising in a man of his years, and become the more noteworthy if we recall the comparatively brief period he had till then devoted to the study of divinity. "It may be doubted," one biographer has said, with perfect justice, "if the history of literature presents us with another instance of a book written at so early an age which has exercised such a prodigious influence upon the opinions and practices both of contemporaries and of posterity". Calvin had taken up the pen with an absolutely practical design. His primary aim, the preface tells us, was to show how far the Protestants were from being anarchical revolutionaries. Certain books or pamphlets had been put in circulation by Francis I, representing the votaries of the new faith as disorderly and infidel Anabaptists, in the hope of so damaging their reputation with the European public as to make it easy to murder them with impunity. Upon this Calvin felt that to keep silence longer would be treachery to truth. "This it was,"

he explains, with his accustomed lucid fearlessness, "that moved me to publish my *Institutes.* I wished that my brethren, whose death was precious in God's sight, should be cleared from unjust calumnies, and as the stake was being lighted afresh I resolved to try and stir other nations at least to pity". Not, of course, that Calvin's motive was purely of this political and philanthropic character. He purposed also to set forth the new evangelical truth which the great religious upheaval of the Reformation had brought to light; to set it forth in systematic form, and in full view of its vital connection with Scripture. Everyone, he believed, stood in need of some guidance and direction as to what he ought to look for in the Bible, by the help of which he might make a more rapid "progress in the school of God". Hopes and intentions of this sort mingled with his plan. And, fully conscious of the importance of the undertaking, he had written in Latin, that the work might have access to the learned of all lands. In this its first shape, as issued from Basel, it was a small octavo volume of 519 pages, which could be carried in a man's pocket, and is now extremely rare. The letter to Francis I, which formed the preface, is one of the strongest pieces of apologetic writing in that age or any other.

It is true, no doubt, that the first edition of the *Institutes* was, as has been lately remarked, "far from the perfection of logical treatment and inclusiveness of view which were to characterize the final form attained in the edition of 1539"; yet in some important features, I confess, the first edition appears to me to have the advantage of all later ones. There is a freshness of religious feeling, a natural and unspoiled ardor of evangelical insight and discovery, an aspect of having been, as the Germans say, cast *aus einem Guss,* which in subsequent issues tended to be concealed by the growing complexity and elaboration of the system. Beginning with the statement that religious truth is comprehended in the knowledge of God and of ourselves, Calvin in the first four of his chapters treats of the Law, as expressed in the Ten Commandments; of Faith, as embodied in the Apostles' Creed; of Prayer, as exemplified by that

of our Lord; and of the two Sacraments of Baptism and the Lord's Supper. How simple, calm and powerful is his grasp of saving truth may be seen from the declaration that "all the sum of the Gospel is contained in these two heads: repentance and remission of sins". One paragraph only is given to election, reprobation being barely mentioned, apparently as an obvious logical correlate to election unto life. It was not till the second edition, published some three years later, that Calvin's distinctive views are set forth in express terms. Here, in 1536, he is still what may be called a sound Lutheran, following Luther's catechism pretty closely in spirit, and even now and then in language, and placing at the focus and center of all things the knowledge of God's pardoning love in Christ. One instructed by the event, of course, can read between the lines and analyze out foretokens of the later Calvin; but they are never obtrusive. In particular, the exposition of the sacraments contained in the edition of 1536 is much superior to those of 1539 and 1559. It is clearer, closer to the New Testament and almost totally free from unintelligibly mysterious elements. The reader is swept on by the overwhelming fervor and momentum of the whole, and left finally with the conviction that these few pages offer an incomparably wise and warm delineation of what baptism and the Lord's Supper mean, or at all events ought to mean, for all who have laid heart and mind open to the love of God in Jesus Christ our Lord.

Before I go on to advert in detail to those doctrines which may be termed specifically Calvinistic, in the rigorous sense of that term, I may be pardoned a few general observations on Calvin's manner of theologizing. In the first place, no student of dogmatic literature can fail to be impressed, even if unconvinced, by his well-nigh unparalleled gift for systematic construction. The world has seen no greater systematic writers than Origen, Aquinas, Calvin, Schleiermacher; and of these Calvin is not the least. We have seen above that he was, beyond comparison, the best of the Reformation exegetes; precisely the same may be said now of his relative position as a writer on dogmatic. Thinking out the entire system before he took up

the pen, he exhibited a complete mastery of logical order and organic reasoning. The rejoinder may be made, indeed, that the effort to present an orderly and articulated system of Christian truth is radically at fault. We know in part and we prophesy in part; why, then, pretend that our knowledge, especially in this sublime region, is a whole; why not rather concede, on principle and as it were by definition, that it is but a minor fragment? Is it not our duty to return yet again to the old plan of *loci theologici;* of separate and disjointed chapters, that is, treating of the varied aspects of the Christian salvation, but without any sustained effort to weave them into unity?[2] When we speak of theology as systematic, however, we mean not that it is the product of omniscience, but only that every individual part of it is in vital connection with every other part. For if Christianity is really one—which is certain, since Christ is one—theology, being just a careful attempt to present Christianity to a mind which is not only believing but knowing, is a unity, too. Of its doctrines none can, in the last resort, be isolated or incoherent with the rest. No one belonging to the Reformation epoch had grasped this so powerfully as Calvin; no one had applied it with half his ability or success to doctrinal system-building. As an experienced teacher, he was aware that if it is important to distinguish things, it is for all of us much more important to relate them, or in other words, to think them together.

Again, Calvin excelled in the art of clear and perspicuous writing. His *Institutes* are perfectly lucid, and not only lucid, but vivacious. The book, in short, was a novelty in literature—a theological treatise which laymen could understand with ease. Calvin set out with the definite purpose to instruct the people, and the width and rapidity with which the volume circulated prove how successfully he had attained his end. Translations soon appeared in Italian, Dutch, English, German, Spanish. The simplicity and comprehensibleness of his work show that obscurity in literature is due not so much to the nature of the subject as to the incompetence of the writer.

(2) Prof. Herrmann of Marburg has lately argued for something of this kind.

Once more, the ethical tone of the volume is of the most impressive kind. Someone has remarked that Calvin had "a passion for conduct"; and it is indeed easy to discern that the author of the *Institutes* is a man to whom obedience to the commandments of Almighty God is the greatest thing in the world. It may be that his conceptions of church discipline were too legal to be long endured, and that he demonstrated by failure how it is impossible to render human life truly ethical by outward regulation; but at least the ideal he set before him was noble and august; and a like grave severity placed its mark deep on his theology. Doctrine and life are linked in a vital bond. Creed and conduct must answer each to each, like a die and its impression; if they do not, there is something far wrong with the one or the other. I do not quote these words of Mark Pattison as undeserving of criticism or supplement; but I quote them as embodying the view held by one of the most acute intellects of our time. "Calvin's great merit," he says, "lies in his comparative neglect of dogma. While the German Reformers were scholastically engaged in remodeling abstract metaphysical statements, Calvin had embraced the lofty idea of the church of Christ as a society of regenerate men. . . . The communion of saints is held together by a moral, not by a metaphysical, still less by a sacramental, bond." It was in part this ethical passion that lent to Calvin's writing its undeniable tone of majesty and authority. "One always feels in reading him," it has been said, "as if he were looking down on things from a great height." In a man of 26, when most men are only beginning to see what they ought to learn, this sublimity of tone and argumentative confidence are very memorable.

It would be unfitting, as well as entirely superfluous, were the attempt made here to sketch at length the actual contents of the *Institutes*. For one thing, in the greater part of the book we find nothing distinctive of Calvin, unless it be the sustained intellectual acumen and literary power of the whole. The Reformers, as has frequently been pointed out, took over intact from the ancient Church the doctrines of the Trinity

and of the person of Christ, as being inseparably bound up with a saving apprehension of the Gospel. Not only so; the bulk of what we describe as specifically Reformation doctrine was in no sense a private possession of Calvin or the Calvinists, but belonged in common to all who shared in the Protestant revolt against the legalistic and unevangelical tenets of Rome. To this class we may assign the doctrines of atonement through the work of Christ and of justification by faith. Over and above these common doctrines, however, Calvin taught certain others which are peculiar to himself and his adherents, and which constituted Calvinism in the strist sense of that word, and mark it off clearly from Lutheranism or Arminianism. In closing, then, let me dwell upon one or two of these, selecting as crucial instances the doctrines of Scripture, of predestination, and of the sacraments. For it is by their theological position on these matters, rather than by any form of government, that Calvinistic churches have been united.

Calvin's working theory of Scripture, and its authority for faith and morals, was unquestionably that of verbal inspiration. Believers are in conscience bound by the oracles of the Word, he writes, "as if they heard in them the very living voice of God." The histories contained in the Bible were composed at the dictation of the Holy Ghost, and in particular it is declared that the New Testament writers were actually the amanuenses of the Spirit: an expression which Calvin appears to have taken over from Martin Bucer. It is usual to hold that Luther in this respect forms a notable contrast to Calvin and stands much nearer to the modern believing view of Scripture; although strong reasons have lately been given by Otto Ritschl, for slightly modifying the sharpness often imparted to this distinction. Yet we may readily concede that, whatever his occasional phrases, Luther's attitude on this subject was a good deal less rigid, and, I think, also a good deal more profoundly religious than that of Calvin, and that what he strove to affirm was not so much the divinity of the exact words of Scripture as the inspired and inerrant quality of its content. It is in harmony with this general conclusion that none of the

Lutheran Confessions directly handles the question of the inspiration of the Bible, whereas on the Reformed side we often find the subject treated of in the first chapter, though it is the rarest thing in the world to come upon a statement of the extreme doctrine of verbal inspiration. In Calvin's case, however, convinced adherence to that view led to unfortunate results. For he tends to eliminate all distinction in religious value between the Old Testament and the New, and even goes so far as to justify some of the fiercest imprecations of vengeance in the Psalms.[3] Scripture is for him, so far, a legal code, rather than a great confession of faith. Yet to all this there is another side. The other aspect of his doctrine of Scripture is supplied by his profound treatment of the inward witness of the Spirit, as when he writes: "Scripture indeed wins our reverence simply by its own majesty, yet it only then affects us truly, when it is sealed by the Spirit on our hearts." This is indeed the right foundation of doctrine as to the place of the Bible in the Christian church; for it is simply a declaration, as clear as it is unassailable, of the way in which Scripture does affect the believing mind. No one has ever put it better than the late Professor Robertson Smith. "If," said he, "I am asked why I receive Scripture as the word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant church, 'Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in him his will for our salvation. And this record I know to be true by the witness of his spirit in my heart, whereby I am assured that none other than God himself is able to speak such words to my soul' ".

The doctrine of predestination taught by Calvin, a doctrine which more than any other still serves to mark a given system as Calvinistic, flows naturally and by inevitable inference from his basal view of God. God, for him, is almighty Will. His omnipotence is the real source of all that is, even sin being referred not only to His permission, but to His power. The

(3) For example, Ps. 137, v. 9.

divine will is selective in its objects, irresistible in its efficacy, enduring in its results. And the decree by which God has fore-ordained whatsoever comes to pass embraces, it must not be forgotten, evil no less than good. To quote Calvin's own words, which are unequivocal: "Predestination, we call that eternal decree of God, by which He resolved what should become of each particular person. For all are not created on an equal footing; but for some eternal life is pre-ordained, for others eternal condemnation." In the lot of the ransomed is manifested God's sovereign grace, in that of the lost His glorious and unswerving justice. It was indeed by predestination that Adam fell, and in him all mankind. Infants, accordingly, bring their own condemnation with them from their mother's womb. That Calvin attached an importance of no common sort to these positions is obvious from the fact that Bolsec, the quondam Carmelite monk, was for incorrigible resistance to them sentenced to banishment from Geneva. Everything must fade into nothingness before the will of God.

What shall we say regarding this great historic theory of the relations of God and man?

In the first place, we shall say that it is not original in Calvin, but goes back, in its central features, to the teaching of Augustine more than eleven centuries before. Then besides that, it is an error, frequent if not quite venial, to suppose that Calvin was alone among the Reformers in holding the Augustinian view; though neither Luther nor Zwingli, it is true, would have defined it strictly as part of the Gospel.[4] Without exception, the great teachers of the Reformation looked upon Pelagianism—the theory, roughly, according to which each man is his own redeemer—as a crueller enemy of souls than any other; an enemy, therefore, to be fought and crushed at all risks. Nor is this surprising; history proclaims that in every age when men have entered freshly into the wonder and glory of the Gospel, they have become conscious,

(4) Quite in Calvin's spirit Knox writes: "I say that the doctrine of God's eternal Predestination is so necessarie to the church of God, that, without the same, can Faith neither be truly thought, neither surely established."

in an overpowering degree, of the absolute dependence of sinful man on the grace of God. Living piety will always prefer—if it has to choose—the majestic one-sidedness of Augustinian predestination to any view, however specious, which gives human merit a place in salvation.

On the other hand we are bound, I think, to add that the doctrine of reprobation, which forms what may be called the underside of Calvin's doctrine of election, and which he held to be as vital as its positive counterpart, is a fatal and illegitimate intrusion of bare logic into the region of saving faith.[5] For, of course, I do not impugn the logical correctness of the tenet provided only we grant certain initial assumptions. Make the power of God, His naked will, more fundamental and divine than His holiness or His love, and at once you find yourself on an inclined plane of rigorous syllogism to which there is no end but that of this two-edged theorem of predestination. And the effect of this misplaced use of logic, clearly, is just to cloud over again the glorious revelation of divine love vouchsafed us in the life and cross of Jesus, thus rendering our view of God fatally equivocal. The preacher may indeed with a good conscience offer salvation to all, but his hearers are unable to determine whether the offer is to be taken, by each of them as an individual, seriously. Now mystery there must always be; but it is mystery in the wrong place when a sinner is left uncertain as to God's real desire to save him. Nor can you evade this uncertainty if you start from an eternal decree of unconditional reprobation for *some* men, nobody knows how many or how few.

Once this negative element has been cast overboard, however, I am prepared not merely to defend the main positive lines of the Calvinistic doctrine, but to assert, without misgiving, that it represents the instinctive belief of every Christian mind. "All men," said the late Mr. Spurgeon, "are Calvinists when they pray"; and his words only echo the statement

(5) In its non-experimental form, also, it lent itself easily to caricature. In the life of John Wesley we read of a husband, "who had been to hear the predestinarian Gospel, returned home elect, and, in proof of it, beat his wife". Tyerman, "Wesley", vol. I, p. 377.

of St. Paul, which forms the personal confession of all true saints: "By the grace of God I am what I am." In other words, the immovable axiom on which all believing assurance rests is the knowledge that redemption, in its beginning, middle and end, is the work of the free and sovereign divine love. Every Christian is aware, as it has been put, "that it is God who saves, and that when He saves it is not by accident, or to reward human merit, but in virtue of being what He is—a God who is eternally and unchangeably Redeemer". This, moreover, is truth born of experience; it is truth simply and spontaneously present in the soul that has surrendered itself to Christ, and is now attempting to reach an understanding of its own situation. Hence, let but the consciousness of redemption be quickened, and the sense of sin become vivid and overpowering, and the absolute certainty of God's choosing and saving grace leaps into the forefront of feeling, and swallows up every other thought. At such times the soul has eyes only for what God does; all the experiences of redeemed men are thrown into the passive voice, as in McCheyne's familiar lines:

> "Chosen not for good in me,
> Wakened up from wrath to flee,
> Hidden in the Savior's side,
> By the Spirit sanctified."

There, I repeat, you have the note of intuitive assurance. But in regard to reprobation, no assurance is possible at all. On that side, therefore, the right evangelical position is a humble but firm agnosticism. We have no data for deciding as to the ultimate relation between the fate of the impenitent and the will of God. Indeed, we are not justified in having a doctrine, on this subject or any other, which is not directly rooted in our personal faith in Jesus Christ; and that my personal faith, with the assurance of God's unbeginning love which forms its core, can never inform me that from the outset he meant some persons to be lost, is obvious. Whatever the obstacles that impede the salvation of men, they are not inherent in the divine will.

If we thus concentrate our minds on the positive aspect of predestination—which is that salvation begins with God, and begins in eternity, and that in the realization of its designs there can be no break-down—we can appreciate in some degree the unspeakable consolation for the godly with which the doctrine was laden, as well as its influence, which we know to have been profound, in producing moral heroism of the noblest kind. "The votaries of Calvinism," writes Lord Morley, "have exhibited an active courage, a cheerful self-restraint, an exalting self-sacrifice that men count among the highest glories of the human conscience". The conviction that God had chosen them before the foundation of the world, and that nothing could separate them from His love, enabled these tried men and women to endure. Nothing can go beyond such a faith, and in times of need it is the only ground which we feel does not shake under our feet. And in that age of persecution, when the hearts of many failed for fear, the saints of God, and especially their leaders, were sustained by the knowledge that for each individual soul there is a vocation as real as if that soul were alone upon the planet. It is out of the midst of these divine experiences that St. Paul derives that list of great things which God has done, or is doing, for believers: "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." In these words we have the apostolic doctrine of election, and we have the whole of it. It is not a doctrine to conceal, or to preach with bated breath; rather it is a gospel of free and boundless grace, to be proclaimed as the last ground of all our security and all our joy.

In his doctrine of the Lord's Supper, as to which only a single concluding word is possible, Calvin made a natural and, so far, a praiseworthy effort to keep step with Luther. This leads him, it must be confessed, to lay a false emphasis, in the higher reaches of his theory, on the reception by the communicant of the real flesh and blood of Christ, as distinguished somehow from the spiritual reception of Christ himself. After all, the only interest of faith at this point is to affirm that the

Savior, whom we meet in the Supper, and with whom we have real communion, is the Incarnate One, who died for our sins. Calvin's merit lay rather in his magnificent refutation of the doctrine of the mass, coupled with his convincing assertion of the objective reality of Christ's presence. He made it plain, in short, that the communion is in line with the Gospel; and that, just for this reason, it offers us a gift which is real prior to, and so apart from, the faith of the receiver. The promise of Christ is actual before we grasp it, and is not created by our acceptance. The worth and content of this symbolic act of Christ as giver of the feast are there for us antecedently to our response, for salvation is of God alone; apart from faith, however, its blessing cannot become ours.

This must suffice as a brief and imperfect sketch of Calvin's theology in its main outlines. Schools of thought are familiar to history in which the standard work came late, after a certain period of development had elapsed; here, on the other hand, the masterpiece was produced first, and completely dominated the Reformed theology for centuries. And while personally I do not feel that Calvin is in any sense beyond the reach of fair criticism, I do feel that today we need to recapture, for the Christian thought of our generation, the supreme principle of his *Institutes* that all things exist and happen *ad maiorem gloriam Dei*. On any other terms life becomes self-centered and theology a form of utilitarianism. Nothing would do more than a rejuvenescence of this idea to restore to the church's faith and worship the too often eclipsed light of joyous and triumphant courage. It is a conviction that affects personal being down to the very roots, as it did in Calvin's own experience, causing him to feel, more than once, as if God had seized him by his very hand from Heaven, to secure obedience. No man ever showed a more fearless bravery than he in running every hazard, and making every sacrifice, to serve the cause he believed to be divine. And this consecrated unity of life he owed to the fact that his faith and his theology were one, both centered fixedly in the will of God.

THE PREACHER'S USE OF LITERATURE.*

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If what has been said about the moral and spiritual content of great literature be true, it is evident that the preacher who neglects it will suffer loss, though a knowledge of it will not inevitably make a man a successful preacher. It all depends upon his use of it as distinctly supplementary to other knowledge and upon his consecration of it. Knowledge is not necessarily power. It is sometimes weakness. Whenever knowing is in danger of being substituted for doing, it were folly to be wise in book-learning. And yet it would be still greater folly in this day of enlightenment to try to find any religious value in ignorance. To assume that there is, would be to glorify superstition. The modern preacher, of all men, it seems to me, should be a knowing man.

I want to ask three questions in this concluding lecture and attempt to answer them in the light of the conditions of present-day life. *First,* Why should the preacher read and study literature? *Second,* What kind of literature should he read today? *Third,* How shall he apply his reading of literature in his work? Or, stated more briefly, Why should he read? What should he read? What shall he do with it?

The preacher should read literature, first of all, for the sake of broad general culture. The preacher cannot afford to be merely a narrow specialist. He, above other men in a time when the so-called learned professions are running too much to specialties, should not lose his grip on real life. He should feel the much quoted sentiment of the old Latin dramatist: "I am a man, and whatever is human is not foreign to me." To find the divine in the human as well as to look for the

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human—the man side—in the divine, is the two-sided task of the preacher of today; and I do not know of any person in the community who leads a busier, more public-spirited life—public-spirited in the best sense—than the minister. The excessive public demands upon his time, however, are apt to leave him little leisure for reading and to reduce that reading mainly to books which directly aid in sermon-making. There is danger, too, of becoming addicted to the use of pre-digested mental food. That, indeed, is one of the deplorable weaknesses of our time. There are so many short cuts to mental brilliancy, so many clipping-bureaus, so many scrap-books and scrap-bags, so many collections of "best thoughts" and "best anecdotes" and "best illustrations", so many "helps", that the very Bible itself is in danger of being lost in the multitudious comment *about* it. The same thing is true of great secular classics. A great classic, sacred or secular, should not have a too highly colored dress, nor a great picture too much frame-work. I don't like a poem all cut up with showy pictures—not even as a Christmas gift; or Paul riding to Damascus on a fiery white or any other kind of steed. "Virtue," wisely said old Francis Bacon—"Virtue is like a rich stone, best *plain* set".

Richness of culture is what the minister needs in order that his preaching may have range. I would not have his sermons bookish or his talk bookish, but I would have a rich sub-soil to both sermon and talk. Nothing could be worse than for a preacher to transfer the study to the pulpit. Art conceals the machinery and the scaffolding. "It takes a great deal of life," said a clever Frenchman—"it takes a great deal of life to make a little art". It also takes a good deal of life, I fancy, to make a great sermon. Whatever helps to enrich life helps the preacher. Nothing, of course, can take the place of a deep religious experience and prolonged study of God's word; but whatever acquaints a man with the experiences of others enables him to deliver his message more effectively.

This leads me to say, in the next place, that one of the chief contributions of literature to men is the matter of vicarious experience. The next best thing to having an experience of

your own is to hear your kinsman or your neighbor tell his, and the next best thing to that is to read of a stranger's experience, whether it be real or imaginary. This, entering sympathetically by the use of the imagination into other experiences, is what both religion and literature are seeking to lead us to do. Therein lies the central motive of our educational systems. What others have felt and thought incites us to feel and think for ourselves; and so we go on repeating and adding to the sum total of human experience. This craving for vicarious experience is at the bottom of the universal love of a story. "Mother, tell us another story," we grown-up children are perpetually saying to the maker of the magazine or of the book. And all the way from this common, every-day use of the vicarious imagination in reading poems and stories, to the highest use of it, when we read of that one supreme sacrifice on Calvary and our hearts accept it and are made glad, we have gone the whole range of emotion.

People need to be taken out of themselves by the use of the stimulated imagination. Literature does this. Do you remember the picture Bret Harte gives of the way those hardened men in the California mining camps laughed and wept as he read to them the book in which the master "had writ of Little Nell", and who went to their digging next day with fresher human hearts? Or how the *Outcasts of Poker Flat,* huddled together and slowly starving around the waning camp-fire in the snow-drifted pine-forest, listened and forgot themselves while "the Innocent" read from Pope's translation of Homer of the doings of swift-footed Achilles—"Ashheels", he called it? "And so for the rest of that night," says Harte, "the Homeric demigods again walked the earth".

The preacher must not be too professional. The machinery of the modern church, I sometimes feel, threatens spiritual spontaneity. Are there not times when it is good just to absorb, to sit still, to let the spirit grow? Are we not at times in danger of exhausting our reserve fund by too much professional fussiness? A good story, a short essay of the delightfully personal, delicately humorous type, a bit of poetry, a new or

old biography, may quicken our fancy and perhaps furnish a new angle of vision. The young particularly are so responsive to the beautiful in religion, and there is so much poetical imagery in the Bible that the preacher, it seems to this layman at least, should not—indeed, I do not believe he can—become entirely prosaic, for fear he may not be able to light up the commonplace, that abiding substratum of life. The preacher must keep the glow of idealism in his own soul if he would be God's torch-bearer of idealism in the community. The preacher should read books in order to be more human, to renew his youth, to be alive in every fiber with a life he can communicate to others, transformed by that inner fire of God which burns in him.

In the next place, what books shall the preacher read? That was good counsel which Dr. Broadus gave the students of Newton Theological Institution over thirty years ago. "I think that young men should be specially exhorted," said he, "to read old books. If you have a friend in the ministry who is growing old, urge *him* to read mainly new books, that he may freshen his mind and keep in sympathy with his surroundings. 'But must not young men keep abreast of the age?' Certainly; only the first thing is to *get* abreast of the age, and in order to do this they must go back to where the age came from, and join there the great procession of its moving thought." Those words of Dr. Broadus naturally lead the thought back to standard literature. That is an ill educated man, indeed, who has not kept company with some of the old books of the race; and he is hardly a cultivated man who has not a personal sense of friendship for a few great books at least. I am constantly exhorting college students to read standard authors while in college, leaving the new books for later reading, when it will not be necessary to read many of them. Along with your studies in this institution I hope you will make time—and please remember that we, as a rule, do our best mental work when we seem to have least time—I hope you will make time or take time to read more of the great masters of poetry and prose, especially the great poets. "Great poetry is the finer breath and

spirit of knowledge," as Wordsworth says. It contains the elemental and primal emotion of man refined and preserved for a life beyond life. It steadies us in the midst of change as the polar star steadies the compass-needle. Read Homer. He has been so fascinatingly translated in the last decade by Andrew Lang and his colleagues in slightly archaic prose with a flavor of the King James Bible language and by Professor Palmer in prose almost as cadenced as Ruskin's and Hawthorne's, that some years ago I spent a night reading the newest old novel I know of—*The Wanderings of One Ulysses, Commonly Called the Odyssey.* Read the Greek tragic poets and learn their severe simplicity, their infallible sense of proportion, their ethical sensibility, their ideas of divine justice, their instinct for patriotism, and their reflection of the imperishable ideals of Greek beauty. Of course you will know something of Plato and his great master, Socrates, whose death was a martyr's death, whose moral teaching represents the highest reach of the pagan mind. You will study Demosthenes, if you would learn the meaning of eloquence; and if you love country scenes and sounds, and if the haunting memories of green pastures and woodlands and winding streams sometimes interfere with spring-time lessons in systematic theology, read the *Idylls of Theocritus,* who writes of pastoral experiences, too. Choose some of these books according to your temperament for your ilbrary; and along with them the choicest of the Romans—not such rare spirits as the Greeks and not so spiritually companionable. But we must remember that Virgil was Dante's guide, and that oratory and criticism owe much to the Latin poets, who in time are indebted to the great master of those who know—as Dante calls him—Aristotle. And if you would learn how in all ages domestic sin rots the fabric of a people's life; turn now and then to the caustic social satire of Juvenal on the luxurious doings in Imperial Rome, so startlingly modern in its indictment of moneyed aristocracy.

Do not neglect Dante, medieval Roman with his mystic unfathomable song. Modern literature and modern life owe much to him and his spiritual pilgrimage out of the depths to

the gates of Paradise and the welcome smile of his better angel; and I fancy theology owes him something. It is one of those books which every modern enlightened nation wants reproduced in its own tongue, and each generation furnishes a translation, such is the power of a spiritual biography.

In our own English literature, whose range and richness have not been equaled, there are vital masters before Shakespeare whom the preacher ought to know—Sir Thomas Malory and his Arthurian book about the knightly guests in the war between Sense and Soul, so highly spiritualized by Tennyson four hundred years later. Chaucer, for his homely realism and Spencer for his chivalrous allegory of Christian virtues—faintly prefigured in our Saxon epic Beowulf with its dragon-fights wherein the good king dies to save his people. But the heart of our modern inheritance beats in the plays of the central figure of the Elizabethans. The preacher should know his Shakespeare if he would know the controlling motives of human life—love, hate, jealousy, revenge, gratitude, ambition, devotion, avarice, faith, hope, endurance, forgiveness, sacrifice —the whole range of human passion. To know Shakespeare is the next thing to knowing men. To know the Bible is to know man's relations to God; to know Shakespeare is to know man's relations to man; to know the Bible is to know man's duty to man as it grows out of man's relation to God; to know Shakespeare is to confirm the Bible's words that man is fearfully and wonderfully made and that God's ways are not man's ways. Shakespeare's plays, particularly the great tragedies, are the most vital human documents in literature. To have sympathized with the noblest of Shakespeare's men and women is to have ennobled one's own mind and heart; to have felt the impulse of righteous anger at the ruin wrought by villainy is to have strengthened one's hold upon the moral law; and to have watched more in sorrow than in anger the workings of the guilty conscience is to have renewed one's conviction that the wages of sin is death. The sure and swift disintegration of a soul spotted with moral decay is a favorite theme in Shakespeare. He is not as spiritual as Dante, but he is vastly

more human than either Dante or Milton. He has the sunny fruitfulness which neither the solemn Florentine nor the sublime Puritan had, and he lives nearer the red heart of the world. Dante's song is like a great cathedral, with its darkened recesses, its glooms and its glories, its arches and its transepts—"a medieval miracle of song", as Longfellow called it, where men enter even at noontide to pray for "that perfect pardon which is perfect peace". Milton's epic is some shadowy forest between hell and heaven, stopping-place of angels, envious haunt of demons—a world in which the divine, the infernal and the human meet. But the Stratford poet's world is the world that you and I know, the world of failure and success, of struggle and inaction, of sorrow and joy, of achievement and ruin, of disappointment and triumph, of perplexity and faith; and I suppose Shakespeare's general attitude might be summed up in the words of one of his own characters: "I hold the world but as the world, Gratiano." Study the great plays of this greatest of the Elizabethans, but do not make the mistake of confusing Shakespeare with his characters. He has created them and he is in them more or less, but no one of them is he. His book epitomizes life as he saw it and imaged it, and he has told it as it is, "nothing extenuating nor aught setting down in malice."

Of course you will know your Milton, the most theological of our poets, and you ought to know quaint old George Herbert, lyric recluse among the older minor poets; and you will know Burns, a sort of peasant lyric Shakespeare; and Wordsworth, whose great immortality ode and Tintern Abbey, when once learned familiarly, haunt one like a passion, spiritual and deep. They are poems of comfort, and oh! how like a breath of cool air upon a feverish brow do they refresh the spirit in this hot-blooded age of ours.

"The world is too much with us: late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!

This Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything we are out of tune;
It moves us not."

The other masters of nineteenth century poetry, Tennyson and Browning, of whom I have already spoken, you must know. Poetry reached its highest spiritual flood in Tennyson's *In Memoriam,* published in 1850, after seventeen years of composition, off and on. If you have not already done so, you should study it and memorize parts of it. Browning's great monologues every preacher should know: *My Last Duchess; Caliban Upon Setebos,* or *Natural Theology in the Island,* one of the cleverest satires ever written on anthropomorphic superstition: *Andrea Del Sarto* with his religious motive summed up in two lines:

"A man's reach should exceed his grasp,
Or what's a Heaven for?"

The Epistle of Karshish, telling of his interview with Lazarus; Cleon, the cultured, skeptical Greek, who, full of languid satiety and cynicism, has heard of one Paul; the Renaissance Bishop who has ordered a gorgeous tomb in St. Praxed's church—a curious mixture of worldliness and other-worldliness! the Dead Grammarian, who is borne by his disciples to the heights

"Where meteors shoot, clouds form,
Lightnings are loosened, stars come and go!"

Or *Rabbi Ben Ezra,* in praise of old age, with its trumpet call to the young man to

"Welcome each rebuff that turns earth's smoothness rough";

and, finally—but there is no finally. Read *Saul* and exult with Browning at David's vision of the Christ in a world where

"All's law, yet all's Love".

When it comes to prose, the preacher has at hand the model of the best styles in English literature from Bunyan to Ruskin—the King James' version of the Bible. Let him also read some of the eighteenth century masters of prose, whose style is influenced by the ancient classics and the French—Swift, Addison, Goldsmith, and their debtors, Thackeray, Irving, Macaulay, Stevenson. Of the great novelists, he will, of course, read something from Fielding, Scott, Dickens, Thackeray, Eliot, Meredith (*Richard Feverel*), Hardy (*The Return of the Native*), and Hawthorne—Hawthorne, who more than any of our writers probed deeply into problems of conscience, regarding the red stain of sin as fit subject for the highest art. If he has time for an excursion out of his own literature, especially if he can easily manage other modern languages, the preacher should know something of Schiller and Goethe among the Germans and of Racine, Moliere and Victor Hugo, among the French—especially Hugo, if only his masterpiece, *Les Miserables,* the reading of which has been epoch-making in the mental and spiritual life of many a youth.

If you will pardon a few personal words, I should love to record here my debt of gratitude to a certain young preacher, an alumnus of this Seminary, who came to live for a few years at my old Kentucky home over twenty years ago. He had few books, but they were choice books. I see them now ranged upon the long mantel where his eyes rested upon them through the winter days and nights. There were Shakespeare and Milton and Bunyan and Carlyle and Macaulay and Goethe. These I particularly remember. My boyish enthusiasm was aroused as I heard my grown-up friend talking about these books in a chummy way. He did not say I ought to read them, neither did he make out any list of the hundred best books. But his love enkindled mine. We hunted together, and talked together, and read together in the greatest of all books as well as in the masters of the human mind and heart. I came to know the friendship of books, because they were interpreted to me

through a personality—as in the best sense literature must be interpreted. Since those days it has been good to feel that the best fellowship in this world, next to the fellowship with the Divine Man of Galilee, and with kindred hearts in the flesh, is the fellowship of a good book. And after all, it is profoundly true, as a living English novelist has said, "there is no spirituality worthy of the name that has not been proved in the house of flesh"; which, I take it, is just a modern way of expressing the deep and yet familiar truth, "The Word became flesh and dwelt among us". We cannot know the Highest otherwise, neither can we know intimately great literature unless we prove it in the house of flesh.

So far I have spoken of standard literature, a little library of which, chosen temperamentally, the young preacher ought to collect along with his own vocational library. But, it will now be asked, "What about the preacher and present-day literature?" Shall he read widely in the contemporary novel, which, to the popular mind, is a synonym for literature? Yes, he should read current literature, whether in book or periodical form, but not widely, until he gets older. But, first of all, let him be sure that he knows some good standard literature, and for the best reasons. Standard literature is the background of contemporary judgments on books. Books of our time must be judged by standards derived from a knowledge of some at least of the great books of all time. In order correctly to judge and most helpfully to make use of the literature of today, one must constantly depend either consciously or, better, sub-consciously upon a comparison with the books of yesterday. Sanity of judgment in the midst of this spawn of books today will depend upon the grounding one has in the literature which by common consent possesses a fixed value. The mental bewilderment which threatens us all in this generation may be escaped, it seems to me, only by some such discriminating use of a trained sense of literary values.

But the modern man cannot wholly live on the books of yesterday; he has to do with live forces, and, what with the spiritually-minded man is even more important, he works with

tendencies and helps to shape them for the morrow. No matter what his theories may be about the supremacy of old books, the modern man cannot afford utterly to neglect current literature; for the men who pride themselves on never reading books of their own time have not, at least, their hearts in the future—and future-heartedness, by the way, is a pretty good sign of a great man from Moses to Browning. As literature is a growing art never really divorcible from life, the modern man, if he would keep modern, if he would keep young, must seize hold of actual conditions partly at least through the new books.

Personally, I am so attached to what we call the standard novels, for instance—the Scott-Dickens-Thackeray-Eliot-Hawthorne group—that I could wish we might have even more frequent and fuller revivals of interest in them with every generation. As a matter of fact, they are more widely read today than we sometimes think without taking the trouble to ask the booksellers. And yet, I know full well, as a student and teacher of English Literature, that our art of fiction is not in danger of decay because we cannot go back to the methods of Dickens, Thackeray and the rest. Literature cannot go backward any more than life can go backward. We have got to go right ahead working out our salvation in literature on modern lines just as we do with our religion, our politics, our society. Every age has the kind of literature which that age is best fitted to produce, and the age is going to produce that kind of literature which the people call for. If we read yellow novels, we may be sure the law of supply and demand will work here as in the economic world. If we would make fiction right we must help to make life right.

I do not believe literature is growing worse any more than I believe life is growing worse. Because the fashion in fiction changes we need not think we have fallen on evil days. There have always been bad novels as there have been good novels; and I cannot see, when we try to strike an average, that proportionately there are any more bad novels now than in the so-called "good old days", good because the bad things have

faded out or been trampled under foot in our steady march toward the land of promise, and we do not remember them any more. We sometimes think sensationalism has won the day. Sensationalism may, indeed, win the day, but that's about all it does win. After the sunset and the night, in the new dawn, when men's heads and hearts are clearer and stronger, books that hold the mirror up to nature, art that exists not for art's sake, but for man's sake and God's sake, will come into their own and hold it through sheer merit.

Now, contemporary literature, in its broadest sense, is the expression of the convictions of the time in which it is written. The meaning of life in all its complexity—that is what the writers of today are striving to give us, more directly and more minutely, I fancy, than the writers of the older days when problems did not so insistently demand practical solutions. This is an age of experiment. Literature has gone into specializing as never before, and almost every phase of human activity gets itself more or less artistically and scientifically treated. In fiction definiteness and unity of plot are neglected for a series of pictures, rather loosely strung together, revealing an insight into the shady side of lowly life, or into the gaudy hollowness of fashionable city society. A glance at the advertising pages of any of our magazines will prove that to-day fiction has indeed taken all conditions of human life as its province; but, in the main, romance, pure and simple, has yielded to intense realism.

Outside of all this mass of current literature proper, and yet touching it at many points, lies that vast field of periodical literature so-called, which no man may escape. Fortunate, indeed, is he, and especially she, who gets off with only a mild case of the magazine habit; for the magazine mind is verily a thing of shreds and patches, unequal to any extended grasp. Does not periodical literature belong to that class of books which Bacon recommended should be only tasted. It is surely not a highly cultivated taste, but who of us can afford to neglect the magazines and newspapers, even if we wished? And we don't!

The preacher of today moves in a very practical, up-to-date

world. He is expected to know something about everything, whether he knows everything about something or not. He is more than a specialist. Facing twice or more a week an audience of men and women who read and talk new books—for the circulating library is going everywhere—he must be in touch with the world in which his hearers are living. To get the points of view of his people is worth the preacher's while. The time-spirit has no doubt led them far beyond the bounds of what the fathers would have prescribed as their mental playground, and whether he approves or disapproves of this sort of pasturage, the shepherd must know something of the field, either to encourage or restrain. Intellectual sympathy has won many a soul. Merely to know what my neighbor reads may be an open sesame to his head and heart. A new novel now and then gives a preacher experience, as it were, vicariously. No man, certainly no serious-minded man who has a divine mission, can hope or even desire to enter into all the social experiences which modern fiction reveals.

Some of those experiences, however, are, it is fair to believe, worth living through emotionally by serious and sympathetic reading; others are not. One thing is certain, I think, and that is that good fiction has far more vital influence on the mass of men and women, boys and girls, than consciously didactic literature of the older sort.

In the cultivation of the moral and spiritual sense the proper use of fiction is indeed a mighty auxiliary to the church. All true art, indeed, heartens and inspires, is hopeful, lifts the mind above disaster, and leaves a nobler feeling toward life, even though it has sometimes led one through the depths where the wages of sin have wrecked a soul. If, however, fiction is threatening to take the place of actual life for any one, the preacher would do well to bring that one to feel that absorption in literature should never win a man or woman from interest in real experience. It takes the book plus the deed to give fullness and richness to life. Moreover, there is a moral obligation in the choice of books, and just here the preacher's reading will stand him in good stead. He cannot

prevent the reading of bad books by denunciations from the pulpit; that would only increase the sales of the books. Let him try sympathetically and tactfully to deepen the moral sense about reading. To turn the thoughts away from the seductive animalism of certain current fiction is a sacred task for the preacher; I certainly feel that it is also the solemn duty of the teacher.

I suppose the pastor's study, as a teacher's study, should have its windows open not only to the "winds that come to us from the fields of sleep", as Wordsworth says, but also to every breeze from the newer, fresher fields of human activity. To know what men are doing, to know what men are thinking, to know what men are dreaming of—in short, to get in touch with men's business and bosoms—this, I fancy, is part of the modern preacher's duty. To enter other men's minds in order to possess them forever is one aim of all who preach or otherwise teach.

Furthermore, in current literature, whether in book or periodical form, Christianity is being discussed as never before. It furnishes the motive for story and drama and poem; and, practically, is the center of all sorts of social and moral reforms. If the minister would know what the thinkers are thinking, he must, whether he approves or disapproves, read the most striking of these new books and articles. If he as a defender of truth would controvert what he deems to be harmful utterances, he must at least weigh and consider the other side. Personally I do not feel that in the long run the preacher of today who, it must be remembered, is ministering to the thinkers of tomorrow, can afford to be complacently indifferent to the questions which have such a wide appeal in our multiform current literature. Certainly the messengers of him who is the Light of the world are ready to know and welcome all honest torchbearers. Finally, the preacher may read here and there in the books and periodicals of the day, simply for refreshment. Just to browse around at his own sweet will helps to restore the tired body and the weary brain.

The hour's aimless reading in the easy chair, especially on

Monday—how it "knits up the raveled sleeve of care"! Standard books are too heavy then. I fancy there is here at last a place for the illustrated magazine to enforce the lesson of art for man's sake. Here is the easy chair—"arms and the man".

"The law of nature, which insists that land shall lie fallow from time to time if it is to be fertile, is applicable to the mind of man, and play is the necessity of rich natures and of great workers," remarked an American editor the other day. That is true, and it is altogether needful that the preacher read lighter literature from time to time both for his own sake and for the sake of his parishioners. We parishioners would do well sometimes to recommend a good dose of Mark Twain to the preacher. Truth is often humanized by humor. "Sherlock Holmes" may be a better prelude to hard work than *Bacon's Essays.* Remember Carlyle and Maryat's novels after the loss of the manuscript of the French Revolution; and recall Mr. Gladstone's absorption in a new novel as a mind-relaxer. He is a wise man who has learned to practice occasionally the gentle art of loafing.

Enrichment of the mental life must go on with enrichment of the spiritual life. One must keep young and in touch with people and with what people are doing and dreaming. Touch is a magic word in *religion.* It suggests sympathy, union, brotherhood, healing. It is a personal word. The mind of Christ was pre-eminently a personal mind. The figures in the divine arithmetic are persons. The highest development of the individual and the compassionate love of the multitude needing a shepherd are the elements of the great personal equation of Christianity.

The Master's mind was also an imaginative mind. He spoke often in figures, in homely parables which all could understand. What he was saying was *like* something which his hearers knew in daily life. How concrete his illustrations were! And how hard it is to be concrete, to use homely illustration touched with breadth of vision until it becomes a transfiguring picture illustrating a heart-principle and not a head-rule! That's what the Master did. The imaginative mind

enables you to put yourself into another's place, and so by creative sympathy, which is the creative imagination sanctified, get new points of view, enrich your own spirit and win for the highest service another's soul.

The mind of Christ was, moreover, an inclusive mind. That is what we call today a democratic mind. It has taken society a long time to come around to this conception, a fundamental one in Christianity and the basis of all missionary activity. By an inclusive mind I do not, of course, mean such excessive liberality of thought that right standards are confused. But I do mean that with an open heart should go an open mind. The preacher of today needs open-mindedness and future-heartedness. Intellectual and spiritual complacency is another name for dry rot. Isn't it a characteristic of the great preachers of the world that they have always been learners, learners first of Christ and learners, too, of men?

I have insisted that the preacher enrich his mind for his own sake by reading in the best literature. The young preacher should read a little—even though it be very little—from standard literature each day. He should add from time to time standard books to his library. Let him beware of compilations, lest he have brought against him the charge laid up against the pedantic curate and schoolmaster in Shakespearean comedy that had "been at a great feast of languages and stolen the scraps", and so was able to "draw out the thread of his verbosity finer than the staple of his argument". A too common fault with us preachers and teachers. Scrappy reading is not to be commended. For the busy man, therefore, a short poem, a short essay, short story, read entire, are far better than selections torn from their connection so as to be capable of almost any application. Literary honesty demands a regard for the original connection. That is pre-eminently true, of course, in Biblical quotations. It is just as true of literature. The ideal way is to read at a sitting a whole book in sacred or secular literature in order that unity, or totality of impression, may be preserved.

A desire for this totality of impression in this busy age has

given immense vogue to the short-story as a separate literary form. The better class of magazines are giving us healthful stories true to the better traditions of the short-story form since the days of Hawthorne and Poe. They are, upon the whole, of a higher ethical quality than the current novel. Moreover, a short story may be didactic without being offensive; it may be a sermonette, and so get its moral listened to. Indeed, a good deal of modern preaching is done through literature. One of Kipling's stories begins thus: "This is not a tale exactly. It is a tract." Now, some of the most distinctly ethical literature of the day is found in certain short stories which happen to have a vast horizon. While a regular novelist is laboriously developing a complicated motive and getting his characters hopelessly entangled in social and financial spiderwebs, the short-story writer, with a character or so and a single motive and a dozen or so pages at his command, drives home a sharp moral or paints an unforgettable picture. Illustrations from life are always better than illustrations from books; but illustrations from books, which are taken from life, or from a richly personal, imaginative and inclusive or democratic mind, enrich the preacher's life and help to give variety to his message.

But, after all, the one great question which our day and generation asks of the preacher as of every other man who aspires to leadership is not "What do you know?" but "What can you do with what you know?" Your culture must help you to serve. It must be applied culture. This age cries aloud and in varied voices for those whom Kipling calls "The Sons of Martha". Doubtless we all need to belong to the "Sons of Mary", sitting much at the feet of the Master, but a reformative time like ours feels the active mission impulse tingling in every nerve. It was of the blind that Milton said, "They also serve who only stand and wait", and yet Helen Keller has just written a book throbbing with life, "eager, impervious life", glorifying the sense of touch. She, too, has a message, and feels that she must minister to others. It is the light of an inner vision. You, too, have vowed a vow to follow the light of an inner vision. The church of today is exerting itself as never before to win

young people, to interest them, to hold them. And this leads me, finally, to ask, what ought to be the pastor's attitude toward the secular reading of his members, but especially in regard to the reading of his young people? For they are going to feed their imaginations with one thing or another.

Now there are, I fancy, three possible attitudes toward current novel-reading, say, any one of which a minister may take officially. He may advise his young people not to read any novels, and be laughed at for his pains. Or he may ignore the matter, which might be equivalent to saying, "Go ahead and read your fill!" Or he may discuss with them discriminatingly and sympathetically the matter of novel-reading, recommending such books as he regards as morally sound. This means, of course, that he will read some of the new novels himself and intelligent reviews of others. It means also that he will take stock in the local library and help direct the book buying. It means, furthermore, that he will, as occasion offers, talk to his people and have others talk to them about the choice books, standard and current. It means, again, that he will see to the stocking of the Sunday school and mission libraries with books that are worth while. The time is coming when every progressive town and city church will have its reading room attached, supplied with good magazines. The time is coming when the country church will do the same, and when the local pastors and the local schoolmaster, or more likely the schoolmistress—for women are leading the march of public educational progress—will work in civic harmony to make the school and the church the centers of neighborhood life.

If this is to come about, the pastor must know good literature, not by hearsay or by the fickle standards of local taste, but by personal proof. Above all, he should cultivate the faculty of sympathetic interpretation of literature, of poetry in particular, to his people. All will not respond, but many will. There are very few young people, indeed, who may not be taught to love good literature if first they come to know it through a sympathetic personality. The preacher needs to cultivate the reading voice. Great literature appeals to the ear as well as to

the eye; it should be heard in order to be enjoyed. Get that dainty, golden little book by Hiram Corson on *The Voice and Spiritual Education* and ponder what he says about spiritual assimilation on the part of the reader. A good voice is partly a gift, but it is more the result of cultivation than we think. It can become a harp of a thousand strings when it is trained to reflect the infinite harmony of a mellow spirit.

Gentlemen, religion is a bigger thing than we yet have dreamed of. I would have it touch and transform the whole of life. I would not have us content with occupying a fraction of life. What we pray for is life more abundant. I would not have us rest upon the laurels of the fathers nor would I have us boast of the triumphs of yesterday. May God save us from the bondage of our yesterdays! We do not live by rule, but we try to shape our lives by principles that live forever because they adapt themselves to the progressive revelation of God in each new day. You have heard me patiently while I have tried to show how literature and art may be hand-maidens of religion. I do not want you to be literary preachers; I do not care for a literary sermon; but I would have the mind and heart refreshed with consecrated Beauty, and all the fountains of life reflect the sunny fruitfulness of the bow of promise. As you go forth to your tasks, I would have you wear daily the crown of sound judgment and be clothed in the garments of righteousness. And I would have you account yourselves as not having attained. Before you in lowly station or in high is still the "dear remembrance of a dying Lord", the Cross, mystic symbol of divine sacrifice and of widening human service.

THE LEGAL STUDY OF THE PENTATEUCH.

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The object of this article is to draw attention to a new and important branch of Biblical studies, and to briefly indicate some of its bearings on various departments of learning. In a short paper like the present it will be impossible to do more than touch on a few points, but some references may be given which will enable those who are interested in the subject to follow the matter up further.

The Bible begins with a work in five books that has long been known as the Law. It will not be denied that while this work contains much else, it incorporates a large body of ancient law of a most technical character. Unfortunately, however, this body of law has (with insignificant exceptions) been neglected by jurists. It is true that lawyers have sometimes written on Biblical topics; but as a general rule they have not entered on the consideration of the Mosaic legislation in the way in which they would approach any other legal system; and there have been one or two cases where legal critics have published books on the Bible that were conspicuous only for the absence of all the qualities which mark good legal work. Hence it came about that when the present writer began his investigations on the subject, he discovered that the best known law-book in the world was a virgin field for the lawyer.

If the legislation contained in this Book were simply an ordinary code, newly subjected to the processes of legal science, many important consequences would inevitably follow. Historical Scholarship would gain in all its departments—political, social, economic, comparative and so on; Philology would be enriched by accurate conceptions of the force of legal terms; the student of Literature would note the peculiarities of the *form* of the legislation in the light alike of the known characteristics

of the national genius and of the distinguishing marks of the corresponding legislations of other peoples; Exegesis would learn to understand the objects of the various rules and to discriminate between that which was incidental and common to most peoples in a particular stage of their development and that which was essential and dominated the special character of this legislation; Comparative Religion would add one more newly-won treasure to her store. But this Book is no ordinary book, and the fate with which this legislation has met in our days is no ordinary tale. And so it comes about that the legal student finds that he has yet other benefits to confer on Bible readers. For he can do much to rescue this legislation from the pan-Babylonianism (based largely on the lack of legal training and knowledge) that characterizes certain archaeologists, he can assist the divine by showing him what it is (on the legal side) that makes it safe for the great law-giver to challenge comparison with other systems of legislation;[1] he can shatter the positions of the critical school, and set the authenticity of the laws of Moses beyond all possibility of doubt.

In giving some illustrations of the general remarks that have been made it is proposed, wherever possible, to quote the language of eminent jurists dealing with other systems of law and writing without reference to the Pentateuch. The great advantage offered by this course is that it enables the reader to judge the laws by an absolutely unbiased standard. Whatever may be the case with the theological controversialist defending a particular view, nobody can suggest that lawyers pursuing investigations into other legal systems without thought of the Bible were swayed by any particular religious dogma. Hence it comes about that in many cases appeal can be made to an impartial tribunal, and, wherever practicable, advantage will be taken of this.

It may be well to begin by quoting a few words from a well-known modern critic dealing with the general character of a portion of the Mosaic legislation. President Harper, writing of Ex. 21:23, speaks of "the large propor-

(1) Deut. 4:5-8.

tion of the code given to the treatment of secular matters (cf. the similar nature of the Code of Hammurabi)" as "a sign of comparatively early date".[2] The implication in this and all similar statements is that those portions of the legislation which are concerned mainly with ritual are necessarily late. Let the following statements of Sir H. S. Maine be considered in this connection:

"There is no system of recorded law, literally from China to Peru, which, when it first emerges into notice, is not seen to be entangled with religious ritual and observance." (*Early Law and Custom,* p. 5.)

And speaking of Hindu law, he writes a little further on:

"In the history of Law, the most important early specialization is that which separates what a man ought to *do* from what he ought to *know*. A great part of the religious literature, including the creation of the universe, the structure of heaven, hell and the world of worlds, and the nature of the gods, falls under the last head, what a man ought to know. Law-books first appear as a sub-division of the first branch, what a man should do. Thus the most ancient books of this class are short manuals of conduct for an Aryan Hindu who would lead a perfect life. They contain much more ritual than law, a great deal more about the impurity caused by touching impure things than about crime, a great deal more about penances than about punishments" (*op. cit.* p. 18.)

The application of these passages to the Pentateuch is too obvious to need emphasizing.

But may it not be said that Maine's statements require to be modified in the light of the code of Hammurabi, which has been discovered since he wrote? The answer is in the negative. No competent student would dissent from the judgment of that code expressed by Professor Maitland in the following passage:

"Still, when all due allowance has been made for possible mistakes, there can, so we think, be no doubt at all that the stage of civilization of which these laws speak to us is marvelously high . . . This may be 'The Oldest Code of Laws in the

(2) W. R. Harper, "Amos and Hosea", pp. lxviii, lxix.

World'; it is very far from being the most archaic. It may come to us from 'the third Millennium, B. C.', but we find ourselves doubting whether our own English ancestors at the end of the first Millennium, A. D., were not in many important respects behind the subjects of Hammurabi and the worshipers of the Sun-God." (*Journal of the Society of Comparative Legislation,* N. S., Vol. 5, p. 12.)

Perhaps the best way of giving some general idea of what comparative law can do for the Pentateuch will be to quote a passage from a standard work on Roman law in which is presented a picture of the regal period. Some of the numerous parallels in the Mosaic legislation may be indicated by means of foot-notes, but attention should be paid especially to the different religious notes and the difference in national spirit, which the many resemblances of the institutions only serve to accentuate.

"For anything like a clear line of demarcation between crimes, offenses and civil injuries we look in vain in regal Rome.[3] Offenses against the state itself . . . . . were of course matter of state concern, prosecution and punishment from the first. But in the case of those that primarily affected an individual or his estate, there was a halting between, and to some extent a confusion of the three systems of private vengeance, sacral atonement and public or private penalty.[4] The coexistence of those systems has been attempted to be explained by reference to the different temperaments of the races that constituted united Rome; and this certainly is a consideration that cannot be left out of view. But the same sequence is observable in the history of the laws of other nations whose original elements were not so mixed, the latter system gradually gaining ground upon the earlier, eventually overwhelming it.

"The remarkable thing in Rome is that private vengeance should so long not only have left traces, but continued to be an active power. It must still have been an admitted right of the

(3) This is equally true of the Pentateuch.

(4) Compare Lev. 5:21ff (E. V. 6:2-7) with Ex. 22:6ff (E. V. 7ff).

gens or kinsmen of a murdered man in the days of Numa; otherwise we should not have had that law of his providing that where a homicide was due to misadventure, the offering to them of a ram should stay their hands. To avenge the death of a kinsman was more than a right—it was a religious duty, for his *manes* had to be appeased; and so strongly was this idea entertained, that, even long after the state had interfered and made murder a matter of public prosecution, a kinsman was so imperatively bound to set it in motion that, if he failed, he was not permitted to take anything of the inheritance of the deceased[5] . . . . The talion we read of in the Twelve Tables is also redolent of the *vindicta privata,* although practically it had become nothing more than a compulsitor to reparation.[6] And even the nexal creditor's imprisonment of his defaulting debtor, which was not abolished until the fifth century of the city, may not unfittingly, in view of the cruelties that too often attended it, be said to have savored more of private vengeance than either punishment or procedure in reparation.[7]

"*Expiatio, supplicium, sacratio capitis,*[8] all suggest offenses against the gods rather than against either an individual or the state. But it is difficult to draw the line between different classes of offenses, and predicate of one that it was a sin, of

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(5) Compare and contrast the avenger of blood.

(6) This is also true of the Mosaic legislation (see the writer's "Studies in Biblical Law", pp. 117-122).

(7) "Nexum", was a form of contract which was used ("inter alia") for giving a lender security over the person of the borrower for the loan made. The debtor remained a free man in the eye of the law, but the creditor in fact used him pretty much as a slave. It was in truth the oldest form of bankruptcy procedure, and has parallels all over the world, though in most cases the debtor became technically a slave. We may compare Gen. 47:19—the Egyptians in time of famine—and Lev. 25:39ff. It is instructive to note that both these passages have given trouble to the critics. The details of the Genesis narrative—"the exhaustion of the Egyptians' money, the sale of their cattle, &c—are supposed to be due to the 'naiveté' of the tradition" (Driver Genesis, p. 9 note)—"naiveté" when they are supported by the law of almost every ancient community!—while the law in Leviticus, which applies only to "free insolvent" Israelites has been supposed to conflict with provisions relating to Hebrew "slaves". See "Studies in Biblical Law", pp. 5-11.

(8) Compare the case of Cain, Gen. 4:14.

another that it was a crime, and of a third it was but civil injury done to an individual. They ran into each other in a way that is something perplexing.[9] Apparently the majority of those specially mentioned in the so-called *leges regiae* and other records of the regal period were regarded as violations of divine law, and the punishments appropriate to them determined upon that footing. Yet in many of them the prosecution was left to the state or to private individuals. It is not clear, indeed, that there was any machinery for public prosecution except in treason and murder[10]—the former because it was essentially a state offense, the latter because it was comparatively early deemed expedient to repress the blood-feud,[11] which was apt to lead to deplorable results when friends and neighbors appeared to defend the alleged assassin" (J. Muirhead, *Historical Introduction to the Private Law of Rome,* 2nd ed., by H. Goudy, pp. 51-3).

We may now proceed to the individual consideration of some rules of law.

In early communities great difficulties arise with regard to the treatment of strangers. We are mostly so accustomed to the idea of obedience to the laws of any civilized state in which we happen to be, that it would scarcely occur to those who are not brought into contact with certain Eastern or barbarous societies that any other rule were possible. But this was not always so. Thus, speaking of the *leges Barbarorum,* Mr. Jenks writes as follows:

"They are laws of peoples, not of places. Even during the

(9) Compare the provisions of the Pentateuch as to deposit, etc. (see note above). The Hebrew words relating to the idea of sin, etc., still await legal investigation.

(10) It is doubtful whether there was any such machinery in ancient Israel. The nearest approach to it is perhaps indicated by Deut. 13:12-18. But it would seem from Jezebel's action in Naboth's case that by the time of Ahab the development had taken place. In the Pentateuch infidelity to God is very much emphasized and no thought is given to secular treason.

(11) This was the reason for the cities of refuge—a device resorted to where the feelings of the community were too strong to tolerate the total abolition of the blood-feud. See the parallels in "Studies in Biblical Law", pp. 103, 4.

later Middle Ages, even in our day, the principle that all persons living in a certain place are subject to the law of that place, has to submit to substantial exceptions. In the days which followed the downfall of the Roman Empire, the principle was not recognized at all. . . . Certain it is, that the barbarians themselves clearly recognized the principle of the personality of laws. The oldest part of the *Lex Ribuaria* (Tit. 31) contains the following conclusive passage: 'This also we determine, that a Frank, a Burgundian, an Alamann, or in whatever nation he shall have dwelt, when accused in court in the Ribuarian country, shall answer according to the law of the place where he was born. And if he be condemned, he shall bear the loss, not according to Ribuarian law, but according to his own law.' . . . Law is at first as much personal as is religion; and a profession of law is much like a profession of faith." (E. Jenks, *Law and Politics in the Middle Ages,* pp. 13-16.)

It is even more apt to be personal when the basis of the system is religious. Can it be applied to one who is not a member of the tribe or a participator in its rites? The question was twice raised at Rome. Twice it was answered in the negative. The plebians did not occupy the same positions religiously as the patricians. Hence arose a duplication of certain legal institutions. For example, side by side with the religious marriage ceremony of the latter (*confarreatio*) there arose a civil ceremony for the use of the former (*coemptio*). And again later in the history the existence at Rome of a body of strangers led to the creation of a special system of law (*jus gentium*) by the side of the old Roman civil law that was applicable only as between citizens (*jus civile*).[12] Now in the days of Moses this difficulty arose in Israel. A certain woman of the tribe of Dan, named Shelomith, was the mother of a man who, on account of his having an Egyptian father, was regarded by the law as a stranger. This man blasphemed the name of God in the course of a quarrel with an Israelite. On these facts two questions of law arose: First—Was the law of Israel applicable? Second—How was blasphemy to be punished in Israelitish

(12) For other parallels see "Studies in Biblical Law", pp. 86-8.

law?[13] The Judgment is most instructive. The law of blasphemy is laid down, and then follows a declaration of the great principle that in criminal matters one law is to apply alike to stranger and native.[14] The declaration appears to be limited to certain crimes of violence: chiefly, no doubt, because they were the heads of law that provided nine-tenths of the cases in that age; nor must it be doubted that the principle was intended to apply to other crimes than those specified in the judgment.[15]. Perhaps the best way of appreciating what this principle meant is to take an illustration of the way in which it would operate. A Babylonian and an Israelite each steal a sheep in exactly similar circumstances. Under the Hebrew rule each would meet with the same punishment; under the Ribuarian rule the former would have to pay thirtyfold or tenfold—according to circumstances[16]—while the latter would merely render four sheep. Which of the two rival principles is the more consonant to justice? Which harmonizes the better with ethical religion?

It should be realized, too, that this case bears clear evidence of date. The question of the law to be applied to strangers is one that must be raised and settled at an early stage of a nation's history, and nobody who remembers how peculiarly exposed to contact with men of other tribes the Israelites must have been during the first stages of their existence as a people can suppose that the question could have remained unsettled for long. It is true that some writers have imagined that this story is an in-

(13) The principle stated in the following quotation finds admirable illustration in this case: "Law is the expression of order and settled rule; but it is none the less true that the law came because of offenses; that is because of variations from existing rule" (Jenks, "Law & Politics", p. 12). The sentence is, however, too wide and needs qualification.

(14) Lev. 24:10-23.

(15) To certain departments of law it would not extend. For example, if an Egyptian or a Babylonian died while sojourning among the children of Israel, justice would demand that his property should be distributed in accordance with his personal law, which might differ from the Hebrew rules. It would be obviously unfair that those who would have inherited his property, if he had died at home, should be deprived of it by the accident of his being abroad at the time of his death.

(16) Code of Hammurabi § 8 quoted "infra".

vention of late date, but even the most convinced champion of the exilic or post-exilic origin of Leviticus has never suggested that the supposititious literary forgers could have invented a tale that would deceive the legal student who compared it with the laws of early communities in various parts of the world. And this is only one of the many instances where the comparative method proves the antiquity of the Mosaic law.

Another topic that is of great importance from the point of view of *date* is the law of intestate succession. In any society in which land is the subject of private ownership the rules applicable to the cases that occur most frequently would very soon have been settled. As soon as a peasant died, the question of succession to his farm must inevitably have arisen. Now, even if the Pentateuch had not come down to us, we should know from many incidental references that land formed the subject of private ownership in ancient Israel.[17] But the Pentateuch supplies us with rules that deal with very simple and common cases, and that must therefore be practically contemporaneous with the Conquest.[18] A certain Zelophehad had

(17) E. g., Ruth 4, Jer. 23, Amos 7:17, II Sam. 9:7, I Kings 2:26, etc.

(18) Nu. 27:1-11. It is of course possible that a nation should change its law of intestate succession, but it cannot be seriously suggested that the law of Israel on this point ever differed from the rules here laid down. An extreme instance of the method in which the "higher critics" handle matters of law and history is supplied by the following extract from Dr. Gray's note on this passage: "The present law itself and the manner in which it is introduced indicate that the right of daughters to inherit was not an immemorial custom in the time of the writer (P.). There is no trace of the existence of such a right in the pre-exilic period; and from the fact that Dt. (21:15ff., 25:5-10) recognizes only sons as heirs, and regulates the ancient custom of the levirate marriage in order to gain the same end as is here reached by extending the right of inheritance to daughters, it may be reasonably inferred that as late as the end of the seventh century B. C., the right of daughters to inherit was still unknown." ("Commentary on Numbers", p. 397.)

In point of fact the law here laid down is to be seen in operation in cases of default of issue in Ruth 4 and Jeremiah 32:8; but while this disposes of the "reasonable inference" it is extremely interesting to note Dr. Gray's manifold blunders.

It is true that the law does prove that the right of daughters to inherit was not an immemorial custom in the time of the writer: and this in itself is enough to rebut the idea that it is an exilic forgery. But Deut. 21:15ff is not concerned either with intestate

succession or with failure of male issue. The only case contemplated is that of a man who has two wives and sons by both. Surely even a layman must recognize that there is a difference between a man who has sons and one who has not. Moreover, the law deals not with intestacy, but with a voluntary disposition of property made by a man during his life time (cf. Gen. 25:5-6). A question may arise as to whether this disposition was to take effect at once or only after the owner's death (in which case it would be a kind of will), but that has nothing to do with a case of succession on intestacy in default of male issue.

Next Deut. 25:5-10 deals with the case of two brothers "living together" and one dying "leaving his wife surviving him" and "capable of bearing children". But does it apply if the deceased had daughters? That depends on the meaning given to "Ben" in verse It has sometimes been thought that here this word means not "son". but issue generally. Whether that is right or wrong, the suggestion that only sons could have been recognized as heirs in the seventh century (or at any other time) is ridiculous, in view of the fact that in every community many men die unmarried and many women never bear children. Assuming the Deuteronomist to have been a man of ordinary experience and ability—and every line of his work proves that he was infinitely more than this—he could not have imagined that the passages to which Dr. Gray refers would (on any construction) suffice to deal with the problems of intestate succession that must have arisen in the Judah of the seventh century within "any single week". Moreover, the cases of Naomi and Ruth prove that widows had "some" rights in the property of their deceased husbands, though it is unhappily impossible to say exactly what these were: yet (for whatever reason) they are never mentioned either in Deuteronomy or in any other portion of the Pentateuch.

And this leads us to the last criticism that it is necessary to make. Arguments from silence are seldom convincing; but when historical and religious literature is all that we have, and arguments from the silence of this as to rules of private law are gravely put forward, the position simply becomes absurd. Except when the law is changed, occasion rarely arises to mention such rules in literature of this character in any nation. At best we could only have some chance incidental references, and as a matter of fact where these do occur, they invariably demolish some critical theory or other. Thus it happens that we have references in Ruth and Jeremiah which destroy the particular view put forward by Dr. Gray: but even were this not so, arguments from silence in a case of this nature can carry no weight.

As the levirate has been touched upon, it may be added that there does not appear to be any evidence—apart from Deut. 25:5—that it had any application where the deceased had left a daughter surviving him. It is, however, possible that in that passage the translation "son" is correct, and that the order of succession on an intestacy would be first natural-born sons, secondly sons of a levirate marriage where Deut. 25 applied, and then—and not till then—daughters, etc. This would suit the passages in Numbers exactly. But this is just one of those many points where the lapse of time

died in the wilderness, leaving no son but only daughters. These came to Moses and asked for the estate, which would have fallen to their father had he lived. Thereupon the rules of succession to a man who died without male issue were declared. With the details we have here no concern; but let any reader ask himself, *from his own experience,* how long a large community could exist without cases of death without male issue. How many men are unmarried, or have no children or only daughters!

One more example of this method of study. In Exodus 21:37 (E. V. 22:1) we read: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep." There are very many parallels to this. Perhaps the closest is the Roman rule, by which a thief caught in the act had to pay fourfold damages (exclusive of the value of the thing), but only twofold damages if not caught in the act. What is the reason for such rules? They offer a bribe to the injured person to have recourse to the tribunals (which are weak in the infancy of society) instead of taking the law into his own hands.[19] This is also the explanation of another institution which the Pentateuch shares with many other systems of ancient law—composition in lieu of blood-feud and talion. But, it may be asked, why should the theft of horned cattle be more seriously punished than that of sheep? Maine has some interesting remarks on the subject on pp. 147ff of his *Early History of Institutions.* Unfortunately they are too long to be quoted in full. He relies partly on the origin of such words as "Chattels", "Capital", *pecunia,* partly on the

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has made it impossible to give a definite answer to a question that could have occasioned no trouble to a contemporary.

In view of the suggestion sometimes made that there is an antinomy between the law in the case of Zelophehad's daughters and the law of levirate, it may be noticed that three things will have to be clearly proved if this is to be established. It must be shown first that Deut. 25:5 refers to male issues only, and not to issue generally; secondly, that Zelophehad left a wife of child-bearing age; thirdly, that he left a brother who fell within the terms of Deuteronomy. It need scarcely be said that the critics are quite unable to prove all this.

(19) See "Studies in Biblical Law", p. 102.

evidence of Roman and Hindu law, partly on the Homeric poems, partly on the *Brehon* law tracts (old Irish), and concludes that the importance of horned cattle was the greatest at a period when "the true difficulty. . . was not to obtain land, but to obtain the means of cultivating it. The want of capital, taken in its original sense, was the necessity which pressed on the smaller holder of land and reduced him occasionally to the sorest straits" (p. 151). This exactly fits the probable condition of the Israelites at the time of the Conquest.

It will thus be seen that the Biblical rule bears on its face the clearest evidence of the state of society for which it was originally designed.[20] Perhaps, however, some readers may be glad of an opportunity for contrasting it with laws that were similar in principle, but intended for a much more advanced state of society. Here are some extracts from an Indian law-book:

"22. For stealing wood, cane, grass and the like (utensils) made of clay, bamboo, utensils made of bamboo, rattan, bone, leather,

"23. Vegetables, green roots, grass or flowers, cow-milk, molasses, salt, or oil,

"24. Cooked food (and other) prepared food, spirituous liquor, flesh, and every sort of objects of small value—(for stealing any of these) a fine five times the value (of the article stolen should be paid).

"25. (For stealing) any articles sold by weight or measure or tale, the fine shall be eight times their amount, in case they are very valuable.

"26. Corporal punishment (or death) shall be inflicted on him who steals more than ten kumbhas of grain; where the amount is less, he shall be made to pay eleven times as much. Thus Manu has declared.

"27. (For stealing) more than a hundred (Palas' worth) of gold, silver, or other (precious metals), or the finest clothes,

(20) We also know from David's answer to Nathan's parable "he shall restore the lamb fourfold" (II Sam. 12:6) that it was actually in operation before any part of the Pentateuch was (on the critical theory) committed to writing.

or very precious gems, corporal punishment (or death shall be inflicted) . . . . .

"29. On him who forcibly seizes large domestic animals, the highest fine shall be inflicted; the middlemost amercement on him who takes cattle of middle size, and the smallest fine on him who steals small cattle.

"30 and 31 deal with the amount of these three fines.

"33. For (stealing) cows belonging to a Brahman—(the thief) shall in every case lose half his feet." (*Appendix to Nârada, Sacred Books of the East,* vol. 33, pp. 226-228).

One more quotation—this time from Hammurabi. It illustrates the wide difference that exists between the Hebrew and the Babylonian systems, and the fact that the best parallels to the former do not come from Babylon.

"If a man has stolen ox or sheep or ass or pig or ship, whether from the temple or the palace, he shall pay thirty-fold. If from a poor man, he shall render ten-fold. If the thief has not wherewith to pay, he shall be put to death." (§ 8 F. Translation Johns in Hastings D. B.)

It would be interesting to deal with such topics as Ordeal, Oaths, Contract, Land Laws and Injuries to Person or Property in the light of comparative jurisprudence, but considerations of space peremptorily forbid. Enough has, however, been said to give some conception of what may be looked for when comparative lawyers turn their attention to the Pentateuch and really garpple with the problems it presents.

Nevertheless, before passing away from this aspect of the subject, one other remark must be made. Comparison throws an extraordinary light on the spirit of human equality and humanity that breathes through the law. Attention has been already drawn to the unique law laid down in the case of Shelomith's son, but this is merely one illustration. Contrast for example the differences made in the code of Hammurabi between personal injury to a "gentleman" and the like injury to a "poor man" (e. g., § § 197-198) with the provisions of the Mosaic law; or again the difference between theft from a rich man and the same offense when a poor man was the

victim (§ 8 *supra*). These discriminations are all too common in some early codes. And many other similar tendencies might be considered, [21] did space permit.

But did not the higher critics profess to base their main theories principally on the laws of the Pentateuch? Did they not say that these were so contradictory that they could not be the work of a single author? Undoubtedly; but it happens that not one of the critics possessed any sort of competence for dealing with legal matters. Hence it was found on examination that none of their statements about the supposed antinomies would hold water.[22]

Not the least remarkable fruit of the first application of legal methods to the Pentateuch was the discovery of what appears to be a unique literary form. Much of the legislation is the result of covenants between God and Israel, and it would seem that these covenants follow as nearly as may be the forms that were usual among men. Thus we find ceremonies similar to those by which the agreement between Jacob and Laban was ratified (Gen. 31:44-54) used for the purpose of making the covenants of Exodus and Deuteronomy binding upon the Children of Israel (see Ex. 24, Deut. 27). But in the course of the adaptation a very characteristic modification took place. For the jurat—the words by which at the end of the operative portion of the covenant men appealed to God to judge between them (Gen. 31:53)—is substituted a homiletic discourse promising rewards for obedience and threatening punishment in the opposite event. This may suitably be called a quasi-jurat. It was rendered necessary by the fact that there was no power *outside the agreement* to which both parties could appeal. So far was the analogy to an ordinary covenant between men carried that—as is made probable by close study—the bulk of Deuteronomy is in form a properly articulated legal instru-

(21) See further "Studies in Biblical Law", chapter VI and "passim".

(22) Those who desire to follow this matter up further are referred to "Studies in Biblical Law", chapter I, and the "Churchman" for December, 1905, pp. 789-804; July, 1906, pp. 422-430; September, 1906, 548-55. Some illustrations were also given in a recent article in the "Bibliotheca Sacra" for January, 1907, pp. 1-18.

ment containing headings, recital of the principal terms of a previous covenant, operative part, instructions for the proper execution of the covenant, quasi-jurat and colophon. It also appears to employ certain technical terms appropriate to covenant transactions. It is flanked on either side by a great speech of Moses. That would seem to be—in outline—the true analysis of the first thirty chapters of Deuteronomy. But be that is it may, no serious legal student would question the importance of a close study of the covenants to the proper appreciation of the form *and the spirit* of the law.[23]

In conclusion the writer would venture to draw attention to the necessity of attracting workers to the field of Biblical law. In most departments of learning acute skilled criticism is an essential condition of progress. How much more necessary must it be to attract workers where, in addition to the need for criticism, so much invaluable material can be derived only from those who have devoted their lives to the comparative study of ancient law, material which most members of the legal profession have not the time, the knowledge or the inclination to examine! But the Bible at present requires for its elucidation the gifts of the practicing lawyer not less than the extensive research of the academic jurist. Skill in interpreting statute law, acquaintance with the practical conditions of everyday life and with human thoughts and motives, above all the trained faculty for weighing evidence, are qualities that are today as necessary to researches in the laws of Moses as the wide reading and illuminating combinations of the theoretical lawyer. If members of both classes can be induced to interest themselves in the most fascinating system of Ancient Law that the world can show, the rapid advance of Biblical studies will be assured.

(23) As to the covenants see "Studies in Biblical Law", chapter II.

"THE DIVINE AND HUMAN ATTITUDE TO PAIN."

BY REV. P. GAVAN DUFFY.

There is no question that, of very necessity, is more full of interest to the human race than that of pain. And probably because it is so largely a mystery, and a problem of such immensity, is why so little that is new in the way of thought has been written concerning it.

From the ascetic aspect of pain and suffering as God's ordained means and school of human development, the pendulum swings to the other extreme in the denial of pain's existence as reality and fact, in the cult of Mrs. Eddy and her followers. And here most men seem content to leave it. "The explanation lies between you," they say to both schools of thought —and it does; *literally,* between them, only not in the sense in which the words are commonly used as belonging to one or to the other.

This article is an effort to present that *via media* of thought which, whilst recognizing the reality of pain, refuses to regard suffering as God's ordained school for human development, though freely admitting the development that does grow out of the virtue of endurance under pain sanctified.

There are two or three things that first must be said by way of introduction. In the first place the writer is to deal with the pain only of human experience. Strictly speaking, the greatest mystery of pain lies outside that, in the lower animal world where we can have no experience. Consequently we are entirely in the realm of conjecture when we consider pain in relation to that world, and but little real purpose is served by such consideration. The words of St. Paul, written nineteen hundred years ago, gather up our position exactly: "We know that the whole creation groaneth and travaileth in pain together until now." Beyond this empirical knowledge we know

nothing outside of ourselves, and the why and wherefore of pain in the lower world remain inscrutable mystery.

But human pain, whilst a mystery, is really not so mysterious as we are apt to make it appear to be, and the more we search for its reason and its responsibility, is this fact borne in upon us. For example, when we go back to Christ and study the Gospel portrait, instead of looking at His revelation through theological gloss, we are rather startled at the clearness with which certain facts are brought out. And surely it is the part of wisdom for those who declare Him to be "Very God of Very God", to behold in Him the character of God revealed and reflected in His perfect humanity, rather than to bury so large a share of reason in a contemplation of what we can only term the different Christ of the theologians.

Granted this, a second essential is, that a just law of interpretation requires us to dismiss any isolated passage of Scripture quoted which is not in harmony with the character of God as revealed in Christ. For example, the quotation from the Old Testament in the Epistle to the Hebrews, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth", is perhaps the strongest buttress of the ascetic position. It is a quotation that the ascetic mind loves and is used a hundred times in common speech where any text that sets forth God's love and infinite patience, kindness and mercy is heard once.

Now the day has gone by when we believed in verbal inspiration. Briefly, by inspiration we understand divine truth clothed in human language, and the misfortune is that mankind has always had a tendency to exaggerate the clothing and neglect the truth. But the words of our Lord differ from any others written or spoken in that they are free from the color environment that times give to the expression of thought in mankind. They stand out in the world's history, in this respect, as unique—as true of the twentieth century as of the first —and so free from local color of mental environment as to be equally applicable everywhere and in all ages. The realization of this fact has caused men of every age since to declare,

"Never man spake as this Man". Now the quotation from the Epistle to the Hebrews, already referred to, clearly shows the color of a then widely prevalent asceticism, imported into Christianity from Judaism, as into Judaism from heathen religions. Therefore, when we go back to the Gospel portrait and find our Lord revealing a God of great kindness, infinite pity, long-suffering and love, who wills perfection and happiness for his children, it is the part of wisdom, common sense and lawful interpretation not to regard that God as one who takes pleasure in constant and incessant scourgings of his helpless and bruised human family. And we know, as a matter of fact, that if a human father pointed to the constant floggings of his offspring as a mark of his unbounded love we should not only deny it, but call in the police to prevent his brutality.

For light on the problem of pain and suffering, then, it is to Christ we look. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven?"—these are words that seize and hold our attention and in themselves declare the grasp of the true relation of the divine to the human. They at once speak of an atmosphere that appeals to us, in which we can breathe freely, and the reasonableness of the words convince us of their truth.

With this necessary introduction, we pass to the consideration of the great problem of pain.

One need not spend much time in insisting upon the reality of pain. Were it not for the reaction from asceticism no word would be necessary. But with the rise of Christian Science the pendulum has swung from one extreme to the other and it seems characteristically true of mankind to say that the mean between the extremes is always the hardest to find and, for some strange, inexplicable reason, the most unattractive.

But, manifestly, to deny the reality of pain is in no real sense to abolish it, and to treat it as something wholly imaginary is a very dangerous argument and a two-edged sword that destroys more than was intended. For if pain and suffering are unrealities then, clearly, so are joy and pleasure which

men covet so much. But there is no getting over the fact of a broken limb and we have not all, by any means, reached that absurd point as to deny the experience of pain in a throbbing nerve or an ulcerated tooth.

Here again the part of wisdom is to face the *facts.* Pain exists, is a reality, a fact, and when that is admitted we are that much nearer the solving of the problem of its why and wherefore.

A recent writer has been saying a great many nice things about American optimism that is most agreeable reading. But when so much of what passes as optimism today is characterized by a refusal to face facts, one is led to seriously question the actual value of it over deadly pessimism.

Granted the reality of pain, the next matter of importance is its measurement—a vital thing that so many writers overlook. Pain in its effects and results cannot be indiscriminately measured out to humanity *en masse,* for affliction only becomes pain in so far as the individual has capacity for feeling and sensitiveness to suffering. And when we speak of capacity in relation to pain it is manifest that it must, chiefly perhaps, be thought of in its relationship to anticipation, which is probably the largest element in both joy and pain.

In the old days when the rod ruled the schoolroom, and was, as is still the case in English schools for the better classes, administered with no stint, even generously, the boy who could whistle and play in the hours that elapsed before the time of his painful appointment in the Head's study, and who could return without any evident signs of distress, was regarded always as a hero. Whereas the boy who shrank from the pain and shame in his keen anticipation, no matter how bravely he endured under the actual infliction, was looked upon as more or less of a coward. Boys know nothing of capacity and degrees of sensitiveness, and animal courage was the all in all. Yet probably in many cases the shrinking lad was the real hero, the one of fortitude.

But this lack of measurement of capacity belongs not only to the world of schoolboys, but to the great mass of humanity.

Women, more than any others, have done most to deify brute courage in man and have mistaken it for fortitude. As a consequence the soldier who lights a cigarette in the midst of an engagement will always remain the popular hero over the many brave men who first fought against the tortures of anticipation and then battled bravely and intensely in the actual physical encounter.

A Chinaman has been known to sit in a chair and smoke a cigar whilst his leg was being amputated, but we scarcely hold up such a man as an example of fortitude. Where sensitiveness, capacity, are lacking no more credit is due for the merely physical courage than praise is due the man who from antipathy of taste to intoxicants is always sober. The best that can be said for him is that he possesses a very negative virtue.

Thus the test of pain and fortitude is to be sought within; it is often moral courage that shrinks in the pain of anticipation that bears bravely, alone, actual infliction. There is much truth in the story of two soldiers going into battle; one was bold and defiant and the other pale and silent. Said the first: "Comrade, you are afraid!" "Yes," was the reply, "I am. But if you were as afraid as I am you would run away."

It is important to grasp what has been said on capacity, for it brings out that which has a characteristic of a law, viz: that the more refined our sensibilities become, the more spiritual we grow, the greater is our capacity for feeling developed. Many people have been and are afflicted more than our Lord was, but none before or since have had greater pain or fortitude because of His intensified capacity for suffering, the index to which is to be found in His unique powers of sympathy. Pain, then, is not to be measured in its infliction, but in the capacity for suffering which is developed in the sufferer.

Here it may be urged that the foregoing is in no sense an accounting for the mystery of pain. Granted, but all that has been said form necessary considerations in relation to the mystery before we turn our attention to the more vital aspects of the question.

Clearly, what we hunger to know is the responsible author-

ship for pain, and any consideration of the problem that leaves that point out is, after all, only an evasion of the question. With pain we are familiar, with capacity we are not altogether unfamiliar, with responsible authorship we are all at sea. And the whole point at issue is reduced to this: Is the infliction of pain and suffering in harmony with the will of God? The ascetic replies unquestionably in the affirmative, and whether he be of Roman, Anglican or Greek persuasion, or modern Puritan, makes no difference. Ascetics of whatever school are at one on the question of pain and God's will in relation to it.

As a consequence we have had for ages in the Christian world a morbid deification of pain, and it is sufficiently curious to note that the reaction against this all-prevalent thought, in the present as in the past, has invariably come from men who have so deeply suffered and experienced the depths of pain, as to suggest that the ascetic speaks not out of a similar experience.

There are two great powers, or forces, which rule and mold mankind—pain and joy. In Christendom the weight of the past and the thought of the past are so woven in the present that the former prevails almost alone in recognition. The molding power of joy, indeed, has been and is so little realized as to be practically discarded, with the result that religion has become a very sad thing instead of the "good news" it was first hailed as; and with the loss of that concept has been lost the dynamic force of joy with which the early Christians were so familiar and which worked such marvels. Hymns and liturgies bear everywhere the marks of that later importation into Christianity of asceticism. "Thy will be done" has become a wail, the revelation and mission of Christ are looked at through the stained and painted glass of church windows bearing the crucifixion, and in actual practice, if not in theory, it has come to be generally believed that God's will can only be exercised for man's dire calamity. The result has been that the virtue of hope has been replaced by resignation.

In giving light to a picture artists are subject to very close limitations. Either they must increase the radiance of the lighter parts, or darken the shadows, and if the latter are made

sufficiently dark, a muddy, dingy color alongside them will appear as bright light. It has been well pointed out by an English priest, who writes anonymously, that the ascetic has had recourse to just this plan. Instead of the radiancy of the "good news" and the joy of the Gospel, he has depicted a stern deity, rod in hand, and God's providence and the fate, escape from which is offered to man, have been painted with a brush dipped in such darkness as to make itself felt.

The result has been that untold numbers have become stoics, still more, perhaps, skeptics and the alienation of the masses from organized Christianity is probably more directly traceable to this fact than to any other cause. For these, who know so much of the sting of poverty and distress and the lack of the many things that go to make life endurable, have been more logical than their teachers. If God's will for them is direful in this world, then hope for the future is inconsistent, they have reasoned. All that can be known of God's will and disposition for them in the next world—so far as they can reasonably judge—is determined by the revelation of both now in this life. And yet we know—though perhaps they have not thought it out conclusively—that the quarrel of the masses is not with revelation, but with the ascetic gloss cast over it, for Christ still attracts them where the church repels.

Now, as a matter of fact, nothing can be more conclusive than that God's will does not find pleasure in finding any place for harmony of pain and suffering with it. And it is most unreasonable to think otherwise. Soldiers will devotedly serve king and country and in campaigns regard every obstacle to be encountered as an evil to be overcome. But once prove to them that the ambush in which their comrades have been cut to pieces was deliberately planned and laid by the king they serve and they throw down their arms and leave his service.

It is absurd to attribute to God anything so unreasonable as to suggest that His forces are divided. Physical and moral ill cannot be divided and one attributed to God and the other to the devil. If God cannot be the author of moral evil, it is

clearly inconsistent to attribute physical ill to his direct infliction as the result of sin.

And, as a matter of fact, if we could analyze the causes for pain's existence, we should be amazed to realize how very little of it would be left if we could throw out what we were directly responsible for ourselves. The physical distress and mental anguish the human family brings on itself by selfishness, excess, lack of self-control and surrender to temptation, are too patent to need much pointing out.

Yet it does not follow that suffering in an individual is the direct consequence of that one's sin or wrong-doing. Heredity alone gives denial to that and the fact that a dishonorable and dishonest person is often less afflicted with suffering than an honorable and honest one. And if we go back to what we have already said on capacity, it is evident that the more spiritual we grow, the better we become, the keener our sensitiveness to all pain, of mind or body. The sinless sacrifice of the cross has once and for ever killed the cruel thought that suffering is the consequence of the sufferer's wrong-doing. Nevertheless, the suffering is indirectly the consequences of sin in the affliction brought upon the innocent by other evil wills. For example, a good man or a good woman is often slandered by evil tongues and we cannot begin to measure the pain endured by the victim of the slander.

One thing is certain, our Lord makes no secret of the fact that none can stand for the truth and escape suffering, but He makes it equally clear that it is not truth that inflicts the suffering, but the enemies of truth.

When we go back to the Gospel portrait we behold in Christ one who distinctly shows us that pain and suffering are not in accordance with God's will. He came into the world to banish pain, and the light that shone in the darkness was one of joy. True, He suffered, but most certainly as the result of man's brutality in inflicting pain and suffering upon Him. He surely did not court it or recommend it as a means to be courted for personal spiritual advantage. And in the fact of His suffering we have, not an argument that it is in accordance with the di-

vine will, but rather the direct contrary. For we cannot conceive of a personality in which what is in accordance with the will can be termed suffering. The effect of such a harmony could only mean the neutralization of pain to a very great extent, if not totally. Therefore, we are forced to believe that either God shares our suffering, and that that suffering gives Him the pleasure of harmony, or that He is willing to share the suffering which He does not will.

There can be no choice between these two. And, further, if we are to suppose that every human lapse involves the visiting of a physical ill or evil result, directly by God, we are quite lost in the contemplation and reasoning of what is clearly a higher ethical law enjoined upon humanity by Christ, viz: that we should return good for evil.

Moreover, the attitude of our Lord to suffering in the human race is directly contrary to the ascetic position. From the latter standpoint it would clearly have been Christ's duty to have said to the afflicted ones, who sought His help and cure, that it was far better for them to abide patiently and resignedly in their suffering for their own soul's sake. Whereas His actions said the very contrary in His healing of the sick and the casting out of devils.

Imperfection, moral, mental or physical can never be pleasing to the God who is perfection. We can thus come to only one conclusion, and think of God as one, who for mysterious but good reasons—seeing the end which we do not—permits the existence of physical and moral ill, but wills neither.

Of course it must be granted that, believing in God's omnipotence, there is one aspect of the Almighty in which we can and must conceive of His responsibility for every imperfection in permitting evil. But there is a wide difference between permitting and willing, and the only reasonable conclusion we can come to, of evil and its results in pain and suffering, is, that God has an end in view that we cannot see and that end so great, and so worth the price to be paid, that He counts cost and pays the price. In that sense, and in that sense alone, can we lay responsibility to God. A father sends his son into

the playground and athletic field and in doing so knows that he risks injury to his son—bruises, falls and broken bones—but the end in view, development, health, manliness, love of fair play and the spirit of give and take—all of which he can gain—the father considers as being worth the risk. But, clearly, it would be a very different matter if that father took his son aside and proceeded deliberately to break his son's bones himself! This we would term so brutal and outrageous that we should demand the punishment of the law for such a man. And not only would our feelings be outraged by the brutal action, but we should come to a speedy conclusion that a father who could be such a monster in inflicting physical ill upon his offspring was just the kind of man to lead him into vice.

Now to look at God's relation to pain and suffering in the human race in the light of the Father taking the risk for the children because of the end in view which made it more than worth it, is a totally different thing to the ascetic belief of His direct infliction of constant chastisement and ill.

What, then, must be our attitude toward pain? First of all, the example of our Lord makes it a positive duty to use all our powers to banish it. Viewed from the standpoint of Christ's unglossed revelation, it becomes as positive a Christian duty to make war upon it as it is to do battle with moral evil. And certainly the world—quite apart from the church—is waking up to this fact. Where the clergy have been teaching the victim of tuberculosis to accept his affliction patiently as the will of God for him, humane people are now aroused and determined to exterminate the disease which we fittingly describe as the white plague. And if there is one power before another that parts of Christendom are seeking to recover it is that of the healing of the sick. No one who has any regard for the morality of language can doubt but that Christ intended that the power of healing should reside in His church for the conquering of physical ill, as the power of the Keys was for the conquest of moral evil. The writer firmly believes that, given a corporate faith in this power in Christendom and an expectant people such as Christ found nineteen hundred years

ago, the true psychic atmosphere—our present great lacking condition—would be created for the restitution of what we term signs and wonders in the healing of the sick, and which tiny glimpses of possibilities from assured facts are daily causing us to regard as being far from the exaggeratedly miraculous height in which we were wont to look at them.

Clearly, if words mean anything, when Christ said, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do", he meant that the same powers would be manifested in the company of believers. We cannot dodge these words as we have in the past; we must face them. Of one thing we may be certain: Christ came not into the world to mock us, and it is evident that the early church had such a very clear grasp of this elementary fact that our Lord meant just exactly what He said, that signs and wonders were not wanting in the confirmation of the faith, so that they did actually banish pain from multitudes of sufferers.

But until that spiritual, or psychic, atmosphere is regained, upon which so much seems conditioned, we clearly must do all we can for the alleviation of pain in the use of all that medical science offers us. To deliberately court pain by the refusal of an anæsthetic in the case of an operation, so frequently counseled by the ascetic on the plea that our Lord refused the deadening draught before crucifixion, is to forget the distance between the perfect Man and His desired full experience, and the very imperfect human family and to fall into an error of belief in supposing pain in itself is a producer of personal moral advantage.

In the third place, however, it must be said that circumstances constantly arise—with many of us daily—when pain and suffering must be met. When the only escape is one that is dishonorable to truth and disloyal to principle, then, just as a king wants no dishonor among his troops, we can conceive of only one attitude on the part of God—under such circumstances His family must endure. With God it can only be peace with honor for His children. But here He goes before us

and leads us up to the battle in the example of His Son. With His wonderful sensitiveness and unique capacity for pain, His fortitude transcends all others when, suffering being inevitable, He set His face like a flint to go up to Jerusalem! But it was not as a stoic He went, but as true man, shrinking in the garden of Gethsemane when the exquisite suffering of anticipation lashed His gentle spirit; and yet meeting the actual infliction of pain and shame with such a fortitude and such a spirit as has laid the whole world of the brave at His feet! And clearly He showed the reality of pain—the depths of mental anguish in the awful cry of dereliction in the hour of His forsakenness on the cross, and physical suffering in the cry coming from his parched lips and fever racked frame, "I thirst"!

Viewed in this light, we see the good that is brought out of evil, and pain and endurance under pain find their wherefore. The physically and mentally anguished endure to draw out sympathy and love in those who behold; the poor endure to save the souls of the rich; the persecuted endures to save the persecutor; the naked exist that the sympathy aroused in the more fortunate may clothe them and they benefit their benefactors. Thus every phase of suffering is given a purpose in Christian fortitude, and to the racked and tormented, who cry out of their misery, there comes the clasp of a wounded hand and the voice of One who has suffered, "Courage! Courage! I have overcome and you shall overcome".

But all this is the direct opposite of the ascetic's position and plea which makes the value of all suffering lie in the personal, moral advantage of the sufferer. Whereas, clearly, the true understanding of it is, primarily, altruistic; and it cannot be too much emphasized in the pointing out of a fact that so many overlook, that when all is said and done the virtue lies *not* in the pain—which is a distinct evil—but in the *endurance,* the fortitude of the sufferer.

Thus, as we stated at the beginning, the answer to the question why pain exists, lies between the two extremes, taking what is of truth in each and rejecting the errors that overshadowed them—God is good, pain is a reality, but not willed by God, and the good and purpose to humanity comes out in the Christ-like virtue of endurance.

BOOK REVIEWS

I. PRACTICAL.

The Pleasure of Reading the Bible. By Temple Scott. Mitchell Kennedy. New York. 1909. Pages 47. 50 cents net.

The author disregards the authoritative value of the Bible for religion and theology and deals with it solely as a means for giving pleasure. The Sermon on the Mount, for instance, he says, can be read for the purpose of fortifying a faith in Christ; but it can also be read for the sake of the beauty of its literary form, its noble language, its suggestive influence on the mind for cherishing inspiring ideal. The pleasure from such reading of the Bible is the purest and most satisfying of all pleasures, he argues, "because it affirms and fulfills the self". The little book will easily take its place along side not only of such popular works as Senator Beveridge's book on *The Bible as Good Reading,* but of Professor Moulton's *Modern Readers' Bible* and *Short Introduction to the Literature of the Bible.* It gives in an appendix a finely selected list of books for aid in such Bible reading as it advocates and illustrates.

GEO. B. EAGER.

Our Baptist Sunday Schools, Their Present Position and Possible Development. By Ernest Price, B.A., B.D.,

The Baptist Child and World Conquest. By T. E. Ruth, with introduction by Rev. Vincent. The Kingsgate Press, London. Sixpence net. Pages 95.

These are two essays on the English Baptist Sunday schools. The first was a prize essay and the second was thought by the adjudicator to be worthy of a second prize. It is published but in part. They give in brief space an excellent view of the Baptist Sunday schools of the past, a survey of their present

status and an inspiring outlook and a trumpet call for further development and efficiency in the future.

W. J. McGlothlin.

The Unfolding Life. A Study of Development with Reference to Religious Training. By Antoinette Abernathy Lamoreaux. The Sunday School Times Co., Philadelphia. 1908. Pages 188. Cloth, 50 cents.

Marion Lawrance says this book will command a place by the side of the highest grade books on the subject (Introduction). Miss Annie Williams says there is no better for the students of childhood and the teachers of children. It presents the purest psychology and the best pedagogy stripped of all mystifying technicalities, and clothed in language which even a child can understand. The gifted and consecrated author disclaims any attempt to add to the knowledge of child study or psychology, and aims only at interpreting certain of their fundamental facts and principles with reference to religious training. That she is mistress alike of these facts and principles and of the art of interpreting and applying them to her subject, will be clear to any intelligent reader of her book. She is here rendering the highest service to the great army of teachers and mothers.

Geo. B. Eager.

The Child and His Religion. By George Dawson, Ph.D., Professor of Psychology, Hartford School of Religious Pedagogy, Chicago. The University of Chicago Press. 1909. Price 82 cents.

The fact that man has a religious nature, or rather has a capacity for God, is receiving profound and extensive consideration in all schools of thought in our shifting century. In four lengthy chapters Prof. Dawson has discussed in an able and charming manner the following vital problems:

Chapter I, Interest as a Measure of Values; Chapter II, The Natural Religion of Children; Chapter III, Children's Interest in the Bible; Chapter IV, The Problem of Religious Education. The book is strikingly provoking. It is certain to elicit thought and interest, which is an admirable quality. There is both instruction and inspiration between its lids. You can-

not read it in a state of inertia. You must agree with the principles and conclusions or dissent from them.

The discussion of "Interest as a Measure of Values" is strongly and judiciously presented. "The Natural Religion of Children" is suggestive in treatment, but ignores many significant facts which would modify the general position. "Children's Interest in the Bible" is a chapter revealing a large amount of personal research. The interpretation of the facts is not discriminating nor is the conclusion reliable. Very important considerations are disregarded and this mars the result.

"The Problems of Religious Education" is discussed in a virile manner, but is strongly tinged, though perhaps unconsciously, with Pantheism. The author speaks more than once of the importance of *identifying God with nature* or with the *natural world.* What he says concerning the uniformity of nature and the answer to prayer shows that he is influenced more by science so-called than by the character and revelation of God in His word. Many good thoughts well expressed crowd the pages of the books which are, however, marred by misinterpretations of the nature of man, the position of God in His world, and the significance of a saving and all-sufficient revelation. It shows "the new psychology" in an extreme form —truth indeed, but too great an admixture of error.

Byron H. DeMent.

Our Boys and Girls. By Mrs. M. G. Kennedy. W. A. Wilde Co., Boston. Price 75 cents.

As long as human life is a subject of genuine interest boys and girls must receive no small amount of intelligent and sympathetic consideration. The modest volume under review is in several respects the most vital, discriminating and suggestive treatment of the junior age that has been recently presented to the public. For keen insight into the nature of boys and girls, and for adaptation of methods to meet their needs, the book is superb. Many parents, pastors and teachers have been longing for such a hand book. The junior worker could purchase no better suggestive guide than *"Our Boys and Girls".*

Byron H. DeMent.

Happy Hours For the Boys and Girls. By D. E. Lewis. The Sunday School Times Co., Philadelphia. Price 50 cents.

The author is pastor of the Erie Avenue Baptist church, Williamsport, Pa., and a man of extensive experience in dealing with the juniors for whom the contents of this book were especially prepared and to whom they were delivered as illustrated talks. Forty-eight topics are presented in a simple and graphic manner for the assistance of parents, Junior leaders, Sunday school teachers and pastors. The range of subjects is wide and the blackboard is constantly called into requisition. The treatment is often unique, sometimes a bit fanciful, yet always concrete and attractive. BYRON H. DEMENT.

Sparks From a Superintendent's Anvil. By A. T. Schauffler, D.D. W. A. Wilde Co., Boston and Chicago. Price $1.00.

The name of the author is a guarantee of sane and practical thinking and pointed and vigorous expression.

Dr. Schauffler does not in this volume attempt a logical or consecutive treatment of Sunday school principles and problems, hence such a discussion must not be expected. However, we do find *sparks* that fly fast, burn brightly and strike in every direction. Live wires run through every page.

Book I of the volume treats of The Book or What We Teach, in eight chapters; Book II, The Scholar or Why We Teach; Book III, The School or How We Teach.

Eight of the total twenty-five chapters are written by seven of the leading Sunday school writers of our country. The volume is a medley, but one that stirs to noble deeds.

Each of several chapters is worth the price of the book, e. g., Some Defects of Modern Child Study, The Early Conversion of Scholars, Graded Lessons, etc. The wise, strong words are needed just now, even though one may not fully agree with the position of the author. BYRON H. DEMENT.

The High Calling. Meditations on St. Paul's Letter to the Philippians. By J. H. Jowett, M.A. Second impression. Andrew Melrose, Covent Garden, London. 1909. Pages 244. Price 3s. 6d.

Dr. Jowett has spiritual insight of a very high order. He knows the ways of the human heart much after the fashion of the late George Matheson. He knows also how to seize the heart of Scripture and apply it to the needs of modern life. This service he has rendered with great skill in the present volume. The book is not a commentary nor a book of sermons. It is full of meditations, but they rest on real scholarship and are never pious platitudes. It is a book of refreshment and stimulus. A. T. Robertson.

The Church of Christ. Addresses delivered at the Sixty-first Annual Conference of the Evangelical Alliance, London. 1908. Robert Scott. 145 pages.

This volume of addresses has been sent by the Evangelical Alliance with headquarters at 7 Adam street, Strand, London. This Alliance, now in existence for sixty-four years, "exists to enable Christians of both British and foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ". It "is active in the cause of religious liberty, the relief of persecuted Christians, the promotion of united prayer, the defense of protestant and evangelical truth, and various enterprises of direct Gospel work".

For the 1908 conference various phases of the church were discussed by nine able and well known ministers of various British denominations, and a preface was written by the dean of Canterbury.

The "true definition of the church", its "unity", its indwelling by the Holy Spirit, its divine call, its "Protestant heritage", its relation to the Scriptures, etc., were the topics. They are all discussed with fervor, careful analysis, enthusiastic devotion. In nearly every address one finds Scripture misinterpreted or misapplied, but this is not the rule. The reverence for the Scripture is very great and usually the aim is to give

its true meaning. One wonders that men will go on saying that Jesus taught that the wheat and the tares must be allowed to grow together in the church, whereas Jesus distinctly affirmed that the "field" he had in mind was "the world". One finds frequent reference in these addresses to the "branches of the church", which phrase is wholly wanting in the Bible.

But these addresses are strong, usually scriptural, always in brotherly love, and well calculated to further the high ends of the Evangelical Alliance. W. O. Carver.

Christ Invisible Our Gain. By the Rev. A. H. Drysdale, D.D. A. C. Armstrong & Son, New York.

This is not Dr. Drysdale's first book, and it is to be hoped that it will not be his last. I have read books that have "gripped" me more firmly than this one has. But this one has pleased me and has done me good. Dr. Drysdale had a message and an audience to whom he was glad to deliver it. The idea originated in "casual talks" chiefly with young men, "who were troubled and perplexed 'about many things' ". He endeavored in this book to remove some of their perplexities. Books should be written for a purpose. No one can say anything good unless he believes he has something good to say—to those who need to hear it.

The book is really a sermon on the text: "It is expedient for you that I go away." In many ways the author shows us how the invisible Christ is a gain to us. The first disciples profited through his going. A spiritual kingdom was made possible through his departure—"A Christian Economy", and a spiritual life also. He went away that the Holy Spirit might come and carry on His work.

The chapters in part III are interesting and helpful—"The Gain to Faith", "The Gain to Hope", "The Gain to Love", "The Gain to Joy" and "The Gain to Spirituality in Religion". Our Lord left his disciples for their own good. They should rejoice because *he has gone to the Father!*

May this earnest message accomplish the worthy purpose of its author! J. P. Greene.

William Jewell College, Liberty, Mo.

The Day of the Cross. A Course of Sermons on the Men and Women and Some of the Notable Things of the Crucifixion of Jesus. By W. M. Clow, B.D., author of "The Cross in Christian Experience". Hodder & Stoughton, New York. 1909. Pages 383.

Readers of *The Cross in Christian Experience* will gladly welcome this new volume by this fresh and vigorous Glasgow preacher. He has his own way of putting things and it is a delightful way. But the most noteworthy feature of this preacher is his spiritual insight and sympathy. He has eyes to see what seems obvious after it is pointed out, and a distinctly modern note in his breadth of view. But he is loyal to the real Gospel, the only Gospel, that of the cross. Some of the best of the sermons are those on Caiaphas, Pilate, Herod, Pilate's Wife, The Blood of Jesus, The Joy of the Way to Calvary, The Cross as Love's Necessity, Mary the Mother of Jesus. These are real sermons on a great subject.

A. T. Robertson.

Christ and Man. Sermons. By the Late Marcus Dods, D.D., Principal of New College, Edinburgh. Hodder & Stoughton, New York. 1909. Pages 275.

Prof. H. R. Mackintosh, D.D., of New College, has edited this volume of sermons by the great Scotch scholar. They exhibited the best qualities of Dr. Dods as an expository preacher. He discusses such themes as Christ's Sympathy With the Tempted, The Temptation of Jesus, Christ's Sacrifice and Ours. There are twenty-three in all. They are manly sermons that grip the soul. A. T. Robertson.

The Temple. By Lyman Abbott. The Macmillan Co., New York. Price $1.25.

This is a small book, 171 pages. It is the third book of a series. "The Great Companion," to portray the Christian's faith in God; "The Other Room", his faith in life; "The Temple", his faith in man. There are fourteen chapters; *the body, the eye, the ear* (two chapters), *the tongue, the hand, the feet, the appetites, the passions, the imagination, the con-*

science, the intuition, the reason, love. Rather an attractive bill of fare!

Dr. Abbott is well known. His style is not ornate, but simple, plain and manly. He makes his message clear. The message is a lesson in practical ethics. How shall we use our bodies in this daily life? What is the temple for? Critical questions are ignored, not because the author has no answer to them, but because there is a greater question in his mind—How shall we use our God-given powers?

I would not say that there is anything *new* in the book—there may be to some readers. I rather like it on this account. This writer of many books knows the value of *practical godliness.* Long years of experience have made him wise and he is contented to give us the benefit of his wisdom. As I close the book I am reminded of these words of a wise man of other ages: "This is the end of the matter; all hath been heard; fear God and keep his commandments; for this is the whole duty of man!" J. P. Greene.

Liberty, Mo.

The Aristocracy of Grace. By Rev. R. Ballentine, M.A., Author of "On the Way to the Throne", "Skating on Thin Ice", etc. London. 1909. Elliot Stock. Pages x+154.

It is a conceit of this author to think of those who are achieving best the ends of humanity in terms of our social pride. The electing grace of God realized in redemption makes of its subjects a select class, an inner circle, who are the true aristocrats.

The aim is a good one, to attract the thoughtful young minds to the acquiring of clear and somewhat comprehensive conceptions of Bible teaching with a view to inculcating high ideals and awakening holy aspirations. There are fourteen brief chapters, dealing with the plan of making and perfecting the Christian life. We find some recognition of the problems and hindrances to be met in the way to a truly Christian life. These are dealt with quite briefly and sometimes rather summarily, but the total impression is satisfying and the effect of the reading will be wholesome.

The aristocracies of the natural man are reviewed, "the elite of society", the millionaire set, the circle of the intellectuals, the socialistic ideal of the aristocracy of democracy, only to be shown defective while we pass on to see that the secret spring of a genuine aristocracy is the abundant life that comes from God. The author thinks that these aristocrats ought to have assurance of their birth and birth-right, and indicates the way to such security. The struggle with environment is set forth, and the support of the Christian life is discussed under the title, "At the King's Table". "The Royal Statute-Book" is discussed in relation to Biblical Criticism and Comparative Religion and as guide for conduct. Here, while the principles are mainly correct, it must be admitted that the discussion is superficial and inadequate. Divine fellowship has the caption "Intercourse With the King". Perhaps the most satisfactory chapter of the book is that dealing with "The Aristocratic Attitude to the Church", although the definition of the church is not complete. Three chapters on the aristocrats of grace "In the King's Service" close the work with a fitting climax.

Thus it will be seen that the work is of a popular nature leading on by attractive phrase. The discussion is illuminated with anecdote, sketch and poetic quotation. W. O. Carver.

Thinking Above What is Written; Or the Exaltation of Human Wisdom Above the Word of God. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City. New York. 1909. Charles C. Cook. Paper. Pages 30. Price 10 cents.

In his usual intense, dramatic and enthusiastic style Dr. Haldeman here weighs and reasons against supplanting, patronizing or in any way abating the absolute authority of the Bible in the Christian pulpit. Does the scientific spirit declare that "scholarship is agreed" that there were no miracles and that the Bible has no authority? There are seven great riddles for science to solve before it can justly be heard against the Bible. The apostolic theme is the permanent theme of any worthy and useful ministry. All preaching not planted on the finality of a "Thus saith the Lord" is a lie, a sign of "the

last times", a delusion to the hearers. All this useful plea is set forth with surprising condensation, dogmatic earnestness and emphasis of statement that are not always sufficiently cautious to save the author from the just charge of excess and obscurantism.

W. O. CARVER.

Christian Science in the Light of Holy Scripture. By I. M. Haldeman, New York. 1909. Fleming H. Revell Co. Pages 441. Price $1.50.

Mental Assassination, or Christian Science a Physical, Intellectual, Moral and Spiritual Peril. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City, N. Y. 1910. Charles C. Cook. Pamphlet. Pages 40. Price 10 cents.

Dr. Haldeman has gained a wide audience for his exposures of Christian Science. He shows with effectiveness the utter incompatibility of this cult with Christianity. In the larger volume he takes up various religious, social and ethical questions and shows the teaching of the Bible and of Mrs. Eddy. For many this is a needed service. Dr. Haldeman's method is calculated to confirm such as have suspicious or antagonistic convictions concerning Eddyism rather than to correct the thinking of those affected by this "Science".

The pamphlet deals with a rather recent manifestation of this cult, but in the same style as that in which the larger volume deals with the whole system. The style is excited and that of the hustings rather than of the writer. Moreover, the type is so set as to break up the paragraphs into ejaculatory sentences and sharp denunciations. All this makes the reading choppy and disagreeable.

One is not able to commend unqualifiedly the reasoning of the author or the fairness with which he attacks "Christian Science". To be sure it is very difficult to give a logical exposure of a system so utterly devoid of rational consistency as that of Mrs. Eddy. Dr. Haldeman attributes to Christian Science all the logical consequents of its principles and positions. In a certain way this is legitimate, but it is misleading not to distinguish actual positions held by Mrs. Eddy and her followers and positions which they would logically be

forced into, but which they do not actually take. Only an illogical mind can accept Christian Science, and it is not just to charge such a mind with actually advocating all the logical implications of its accepted theories.

It must be borne in mind, too, that it is easy to read into a statement of mystical immaterialism a substantial material content and then draw conclusions quite other than what would follow had we remained on the idealistic plane. This our author quite overlooks. He ridicules the idealistic premise and the materialistic conclusion frequently in the same argument.

It may readily enough be replied that Christian Science is constantly shifting between these two attitudes, idealistic and materialistic; but that can hardly excuse the same sort of inconsistent shifting on the part of the critic.

These works will be useful to any who want to refute Christian Science, but they should be used with discrimination.

W. O. Carver.

II. PHILOSOPHY AND RELIGION.

The Person and Work of Jesus Christ. An Exposition of Christian Doctrine. By Nathan E. Wood, D.D., Late President of the Newton Theological Institution. American Baptist Publication Society. Price $1.00 net.

It has become a custom for the teachers in the various departments of theological seminaries to write books on the subjects they have taught for years, and it is a very good custom. Years of earnest teaching emphasize the importance of the subject in the mind of the teacher, and his constant study prepares him to speak with more than ordinary authority. But it cannot be said that all such books are satisfactory, nor what we might reasonably expect. While I have been interested in Dr. Wood's book, I cannot believe that it exactly "fills a long-felt want". He is an earnest man. I admire his spirit, too. But I cannot see that he has made any special contribution to the subject of Systematic Theology. He claims that his "exposition of the doctrine of election" "is a departure from the or-

dinary Calvinistic view without adopting that of Arminianism". He seems to predicate the choice of God on what he is pleased to call "the get-at-ableness" of the sinner, which is his disposition to receive the grace of God. He says, "His moral character is one which his own free choices have brought to pass. It is the element *which he himself furnishes* wherein his responsibility lies, and it is exactly in that area, also, that he forms a habit of candor or non-candor, of accessibility to the Spirit of God, or inaccessibility". Again, "It might be objected that this very get-at-ableness is the work of God in the soul, for it is unquestionably true that the Spirit of God is in men both immanently and transcendently. *Man in his moral constituents is the work of God*" (page 132). The "exposition" does not seem clear to me. After treating this subject in Rom. 9-11, Paul said, "O the depth of the riches both of the wisdom, and of the knowledge of God! How unsearchable are his judgments and his ways past tracing out. For who hath known the mind of the Lord?" I like this. God's choices are as inexplicable as he is.

J. P. Greene.

Liberty, Mo.

Twice-Born Men. A Clinic in Regeneration. A Foot-note in Narrative to Prof. William James' "The Varieties of Religious Experience". By Harold Begbie. Fleming H. Revell Co., New York, London. Price $1.25.

Never did conversion receive so much attention as a psychological phenomenon as is being given to it at the present time. True religion will have much to gain and little to lose from the most rigid search into the profound and persistent struggles of the soul in its efforts at emancipation from the thralldom of sin.

Mr. Begbie has rendered a valuable service to all who wish to consider the "phenomena of conversion from the standpoint of the student of human nature". The book contains ten chapters besides an interesting preface and postscript. The author has proceeded upon the inductive principle. He has studied conditions and examined results. He presents the reader with nearly a dozen of the most striking characters of

one of the dark spots in London, and describes their careers in sin and fruits of righteousness. In a word, he shows that only the Gospel can transform those who have forsaken God and despised men, but that it is still mighty to save. The work of rescue in the particular cases cited was effected by the Salvation Army.

"Twice-Born Men" is a book of vital and thrilling interest, It stirs the soul to its depths, not by a sentimental appeal to the emotions, but by a vigorous presentation of facts to the mind and conscience. If all intelligent Christians would read this graphic volume they would get deeper views of the depravity of man, the battle for a better life in the most degraded, the power of the Gospel to save all sinners and the glory of self-sacrifice in bringing good news to those hardened by transgression, but yearning for a better life. The book will make a religious epoch in the life of many a reader.

BYRON H. DEMENT.

Comparative Religion. A Survey of its Recent Literature. By Louis Henry Jordan, B.D. Second section. 1906-1909. Edinburgh. 1910. Otto Schulze & Co. Pages 72. Paper. Price 2s. net.

The author of this survey has for a number of years devoted himself to the task of promoting the study of Comparative Religion, after first seeking to acquaint himself with the principles, history and progress of the study. All students in this field are under obligation to him for his *"Comparative Religion—its Genesis and Growth"*, Edinburgh, 1905, which, in spite of some defects, is a masterful work and alone in its specific field. Since producing this significant work Mr. Jordan has continued to observe critically all the movements in the field of Comparative Religion, and besides some other volumes of less significance than his first, has also published two sections of a survey of the Comparative Religion field, of which this is the second—first out of print.

This section contains reviews of twenty-five works, carefully and critically written. Then follows a brief summary of "the achievements which have distinguished the study of Compara-

tive Religion during the last three years". It is a great service to have a competent specialist repeatedly reporting the progress in a whole field of investigation and thought. Of course no scholar will accept Jordan or any other reviewer as final. It is impossible to escape a certain air of finality and arrogance in the reviews of Mr. Jordan. He tests every writer by a rather narrow definition of Comparative Religion which he has given in his book, and takes it ill that other students, many of them long in the field when he first took up the study, do not limit their studies, or at least their writings, to his definition. He can abide no book that makes an apologetic use of Comparative Religion, and even goes the length of saying that a theological professor, or even a member of a Christian church, is "suspect" in this field. It would even seem that to reach any results in Comparative Religion is to be avoided at all hazards. A leniency of criticism is distinctly to be seen in the case of Roman Catholic and Italian authors. But these defects are so obvious that no reader need fail to make allowance for them and still get the benefits of Mr. Jordan's specialism.

W. O. Carver.

Modern Thought and the Crisis in Belief. By R. M. Wenley, D. Phil., Hon. LL.D. (Glas.), Sc. D., F. R. S. (Edin.), Hon. Litt.D. (Hobart). New York. The Macmillan Co. 1909. Pages xviii+364. Price $1.50 net.

No informed man can any longer blink the fact that there is a "crisis in belief". We need not at all understand that a "crisis" implies danger of death or marks of decay. The simple fact is that the thinking world is taking account of religion in very remarkable measure. Religion is coming into the fullest recognition as an essential, and therefore all-important, factor of human nature, such as it has not had in modern times.

We can recognize, to speak broadly, three distinct attitudes in the positive efforts to define and develop religion in current thought. First, there is the effort to establish religion independently of Christianity. This effort has many representatives. President Eliot happens, for the moment, to hold the center of the stage for this class of thinkers, but he is not one

of the serious workers along this line. Some of this class go to the extent of seeking to hold religion without any certain faith in God even. This extreme is represented most prominently in this country by Dr. George B. Foster. A second class seek to found religion on the basis of the eternal Christ independently of all questions of the historical Jesus, and hence freed from all problems of the metaphysical relations of the Messiah. This is the most aggressive and progressive element in current religious thought and life. The third class hold on to the historical Christ, as known to us in Jesus of Nazareth, who, in turn, is held to be sufficiently known in the New Testament to make him definitely and permanently the object of religious faith.

The author of the lectures before us occupies a position rather between the second and third classes. He approaches all questions from the standpoint of an Hegelian thinker, and at the same time, as a vital Christian believer. He is a master of a beautiful English style, if an English style can be beautiful without being perspicuous. He uses words, as a true Hegelian will, to symbolize thought rather than to express thought. And he writes as the technical scholar, implying at every stage a wealth of scientific information which not every reader will possess as the needful background of the author's words. But presupposing this needful information, and assuming familiarity with the symbolic forms of expression, one has here a style of rare attraction. It must be said, however, that Dr. Wenley, in this as in other works, has made himself difficult to be understood by many readers. His *Preparation for Christianity,* for example, ought to have been a highly popular book, but is little known. The reason is that it is written in a vernacular known only to those who already are familiar with most that the book has to present.

The volume before us is "The Baldwin Lectures, 1909", which are under the control of the "Hobart Guild of the University of Michigan", the lecturer being nominated by the Bishop of Michigan, and necessarily an Episcopal "clergyman or other communicant". The lectures are designed "For the Establishment and the Defense of Christian Truth".

The author has chosen striking symbolical titles for most of his lectures: "Sheaves on the Threshing Floor"; "The Waters of Meribah"; "Breaches of the House"; "Humiliation in the Midst"; "The Pre-established Discord"; "The Adjournment of Well-being"; "The Penumbra of Belief"; "The Valley of Blessing". These lectures discuss the various questions of critical, scientific and theological thought in their influence on historical Christianity. The author seems to go much further than is at all necessary in conceding the "results" of modern critical thought. "Concede" is hardly the proper term here, however, for the attitude is largely that of affirmation, and not of concession. And that is the stronger attitude for the modern apologist. That man is strongest who has no fear of thought and of modernism. The true Christian apologist is only he who sees so profoundly and securely the eternal and the absolute in his Christianity that in the midst of every storm of shifting criticism his anchor holds firm and his faith rides securely the waves of current thought. The timid and fearful, who have not thought through, either their own faith or the modern learning, make a poor spectacle when they undertake the "defense" of "the faith once for all delivered to the saints". They seldom speak a message to the "modern man", and for all their sneers and quotation marks there is a modern man to be reckoned with. It is good to find a "modern man" who is fixed in the eternal faith and sounds a thrilling note of security in a doubting age, an age that has made doubt an essential part of its faith.

Dr. Wenley sounds such a note, for all he sometimes speaks so somberly of the passing away of the things that have been accounted as fixed, and goes much further at some stages of his discussion than this writer thinks the established facts warrant. The future will soon witness a recession from many of the advance positions of modern thought with reference to Jesus and the Bible, even as the present notes a recession from the extravagant claims of evolution of only a few years ago. New ideas have a way of running away with their riders and drivers, until they are broken in to do service with the old and

more settled thoughts and opinions that are already doing splendid service for the race.

These lectures will be of great service to real students who move in the realm of modernism. Especially to be recommended is the closing lecture, wherein is discussed, with profound insight, the relations of the eternal and the external in Christianity, the relation of what the author calls the "absolute" and the "polity" in religion. W. O. CARVER.

Christianity is Christ. By W. H. Griffith-Thomas, D.D., Principal of Wycliffe Hall, Oxford. Longmans, Green & Co., New York. 1909. Pages 128.

The volume belongs to the "Anglican Church Handbook Notes" and is ably done. The author has a strong grip on his subject, makes copious use of the best literature on it, has analyzed the theme clearly, develops it with sympathy, and makes penetrating and luminous comments at every turn. It is full of rich truth and is withal a thoroughly manly book. It will do great good wherever read. A. T. ROBERTSON.

Christianity: Its Nature and Its Truth. By Arthur S. Peake, D.D., Professor of Biblical Exegesis in the University of Manchester. New York. 1909. Thomas Y. Crowell & Co. Pages xxii+298. Price $1.25 net.

Faith's Certainties. By Robert J. Drummond, D.D., Edinburgh, Author of "Faith's Perplexities", etc. London. 1909. Hodder & Stoughton. Pages xvi+403. Price 5s.

It is gratifying to find among British leaders of Christian thought a note of increasing confidence, and that the note is struck with firmness and conviction by an increasing chorus of competent voices. A few have never faltered in the face of the boldness and noise of opposing voices. But taking the British ministry as a whole, one thinks that it has shown in recent years a good deal of timidity and no little trepidation in the face of a bold criticism, a dogmatic materialism and a proud skepticism. There are signs of recovery. Many apologetic works are appearing of late that do not plead for a condescending tolerance, but sound the prophet's note of assur-

ance, and contend boldly for all the Christian essentials. It is a good sign and a good condition. To be sure, Professor Peake still begins his preface with an expression of the conviction that the grounds ought to be set forth on which "the truths of Christianity * * may still be accepted", and occasionally throughout his discussion he seems to take up the attitude of a petitioner before "modern thought" for the right of existence of Christian doctrine. But that is not his attitude mainly, nor at all of Dr. Drummond. The "modern attitude" has long been that of assuming the infallibility for us of the theories of our age, in the midst of which theories we must seek some place for Christianity or lose it. If Christianity is merely to be favored with a chance to live by grace of the modern spirit, then it would far better die. It lives to give life and in it is the life of God. Too often its ministers have forgotten, or seemed to forget, this and begged that Christianity might live along with scientific and philosophic theories as they come and go.

Professor Peake's book is more distinctly apologetic, while Dr. Drummond's is more distinctly declarative; the former is scholastic, the latter popular. But the declarative note is not wanting in the professor nor the properly apologetic in the preacher; as also Professor Peake by a splendid imagination, a popular and lucid style avoids wholly scholastic dryness, and Dr. Drummond is profound and thought-provoking. In the professor's work there is often a disappointing brevity and an incompleteness of argument. He explains that he has aimed to make a popular treatise and so has omitted much that would have "found place in a formal treatise in Systematic Theology and Apologetics. Moreover, several chapters have been omitted (from the manuscript?) to make the work brief enough not to repel readers by its length". Yet the general style and tone are those of a formal treatise and one wishes that the work had been somewhat fuller and more complete. Dr. Drummond in his preface chides the ministry for its lack of positiveness and certitude and well illustrates in his discussions the true spirit

and tone of a man who knows vital truths that the world must know to be saved.

The book of the professor follows the customary phraseology and forms of thought with chapters on such subjects, among others, as: "What is Religion?" "Has Theology had its Day?" "Is there a God?" "The Trinity in Unity", "Sin", "The Divinity of Christ", "Personal Salvation". The preacher is more popular in his chapter titles, e. g., "The Aim of Christianity—Salvation", "The Primary Record of Christianity —the New Testament", "The Symbol of Christianity —the Cross" "The Christian Ideal in the Individual", "Christianity in the Future". Both works discuss the essentials and main features of our faith, and with the confidence of conviction and the enthusiasm of experience. Professor Peake has prefixed elaborate analyses of his discussion by chapters, making it easy to observe the line of argument as a whole or in detail. Dr. Drummond has a corresponding help in an indicated analysis within each chapter. Mention should be made of a prior series of addresses by Dr. Drummond dealing with "Faith's Perplexities". These works are reassuring and inspiring. W. O. Carver.

The Gospel of Jesus the Son of God. An Interpretation for the Modern Man. By George William Knox, Professor in the Union Theological Seminary. Houghton & Mifflin Co., Boston. 1909. Pages 119. Price 50 cents.

This is the day of handbooks. Dr. A. W. Vernon is editing a series called "Modern Religious Problems". The idea of the series is to present to the modern man the results of modern criticism in such form as to appeal to his religious nature. In the present instance the book is open to criticism on the ground that the author does not really reach his subject till he is nearly half through the book. It takes him fifty-odd pages to get ready for his subject, when his space was small enough at most. Hence only two topics come up for treatment there, Jesus the Messiah, and The Son of God. The author writes with spirit and force, but gives far more of his own standpoint

concerning the residuum of Modern Theology than an objective presentation of the Gospel of Jesus.

A. T. Robertson.

Religion in the Making. A Study in Biblical Sociology. By Samuel G. Smith, D.D., Ph.D., LL.D., Head Professor of the Department of Sociology and Anthropology in the University of Minnesota. New York. 1910. The Macmillan Co. Pages 253. Price $1.25 net.

When one reads in the preface of this work that for nearly ten years its author could teach Sociology in a university and the Bible to special classes in a church before it "occurred" to him "that there is anything in common between these two departments of labor", one is shocked almost beyond recovery and is prepared to be surprised if the book proves to have any value. But if one has the courage to go on he will meet that surprise, for the contents of the book are thoughtful, well-reasoned and charmingly written. For one much acquainted with the subject this work will have little new, but for the student just taking it up it will be useful.

As an account of the making of the Hebrew religion so far as that was a religio-sociological task, this account is in outline mainly correct and is suggestive. Its dealing with the prophet is very inadequate and from the wrong point of view, treating him as a sort of modified priest.

The spirit is reverent, the method scientific, though with a rational recognition of the rights of the traditionalist.

Incidentally, the author thinks "we are at the close of an era of the greatest intellectual disturbance the world has ever known". One cannot help wondering what are the signs of the "close" of this era and what is to follow upon it. If this age that thinks so highly of its own thinking has thought anything through to finality it would be encouraging to know of it. Meantime our book will help initiate some students into thought concerning how a religion grows.

W. O. Carver.

Spinoza's Short Treatise on God, Man and Human Welfare. Translated from the Dutch. By Lydia Gillingham Robinson. Chicago. 1909. The Open Court Publishing Co. Pages xi+178. Price $1.25 net.

The preface of the translator makes clear her motive in producing this work, which, no doubt, is the same that moved the publishers in sending it forth. This brief work from the great philosopher may serve to extend the conception of the "God of Evolution" from which it is thought Spinoza's God is "not far removed". It would rather seem that in this work, produced in Spinoza's earlier philosophizing God was far more personal and ethical than his later pantheistic deity. Be that as it may, we have here a good edition of that work in English and any reader who cares can study for himself the great thinker's earliest philosophical treatise, but in a translation of a translation for Spinoza wrote in Latin.

W. O. Carver.

The Religions of Eastern Asia. By Horace Grant Underwood, D.D., New York. 1910. The Macmillan Co. Pages ix+267. Price $1.50 net.

This volume is made up of the Charles F. Deems Lectures before the New York University, 1909, and of some appendices to all but one of these lectures.

The lecturer is a well known missionary in Korea. "It is the purpose of these lectures to study the religions and practices of the peoples of China, Japan and Korea in order to ascertain, as far as possible, what conceptions of God they hold. Having accomplished this, it is a further purpose to compare these Eastern ideas, as exemplified in the writings and practices of these peoples, with the Christian doctrine of the Deity". Taoism is taken as the most characteristic Chinese religion, Shintoism for Japan, Shamanism in Korea, while Confucianism and Buddhism are religions of all three countries, but with such marked differences as to make it needful to cut the lectures dealing with these two common religions up into sections on a geographic basis. The closing lecture in-

stitutes "A Comparison of the Foregoing Theisms with that of the Old and New Testaments".

The lectures ought to be read and criticised in the light of their frankly avowed apologetic purpose. It ought to be remembered also that it is the *theology,* technically so-called, that is sought and not the whole system of these religions.

The bibliography of "authorities cited" is brief and includes only English works. It is plainly evident that Dr. Underwood has little if any first-hand information of any of the religions except as in Korea, and he quotes freely and extensively from writers of recognized authority using them according to their support of his own views. Thus he has not blindly followed any writer, but has drawn his own conclusions from their facts. His conclusions are quite other than those of the great majority of students in the history of religion and Comparative Religion. His fundamental conceptions are by no means in accord with the evolutionary presuppositions of the bulk of modern study. To summarize, he finds that in China and Korea there is "very strong presumption, if not positive proof, that they [the religions] started from an almost pure monotheism, which later developed into a nature-worship * * falling * into the superstitions and degrading tendencies of polytheism" that almost or quite "obliterated the worship of the supreme God". Concerning Japanase religion "we have not the data from which to decide its primitive antecedents". Now all this will so shock the "modern thinker" that he will cast the whole aside as unworthy his consideration. No doubt there is in it all a certain *apriorism,* and certainly it is hardly proper to speak of the "theism of the Old Testament" without recognizing other forms of religion there. It is quite true, however, that the scientific historical study of religion has not by any means uncovered the faith and worship of "primitive man" and the assumptions of the "modern school" are as open to the charge of *apriorism* as are the conclusions of Legge, Martin, Douglas and Underwood. No genuinely open mind can afford to wave such names out without a thought. While the work before us can hardly in any sense be accounted a con-

tribution to the subject, it is well that university students heard such lectures, and their contentions have a practical value. Shamanism might equally well have been found in China and Japan, and Lao Tze's teaching is by no means to be identified with the superstitions of current Taoism. The work is a valuable handbook for students, but not an authoritative work in religions. W. O. CARVER.

The Religion of the Chinese. By J. J. M. DeGroot, Ph.D., Professor of Ethnography in the University of Leiden, Holland. New York. 1910. The Macmillan Co. Pages 230. Price $1.25 net.

This is just the sort of title one has been looking for. We need to study the religions of China from the standpoint of "the religion of the Chinese". It is usually so done, and just when one is longing for such a treatment Professor DeGroot, who has done much for the study of Chinese religion, gives us this volume of lectures, the second of "The Hartford Lawson" lectures. The lectures begin with the popular animistic religion of the people, the most extensive and complex system of magic, fetichism and "struggle against specters" the race has developed. Next we have a lecture on "Ancestral Worship"—*ancestor* would have been the more accurate word. Then follow discussions of the three religions of China, as they are usually reckoned. It cannot be said that the author has avoided all confusion, for there is some repetition and the same religious ideas and practices are referred now to one and now to another of the systems, and frequently without sufficient explanation.

When the author undertakes to discuss origins and make observations in the sphere of the philosophy of religion it is frequently not possible to agree with him. One must think also that certain favorite ideas and prejudgments have too much influenced the reading of facts, particularly when gaps in the history are supplied by conjecture. Nor, to say one further word in complaint, does the author take into account the spirit of openness and progress that is growing so rapidly in China and that must be taken account of in reaching con-

clusions as to the prospects and methods for Christian missions in China.

One cannot say too much for the general method of the work and for the extensive learning and generally lucid presentation of the author. It is such—one wishes he might write just such—a work as every student contemplating mission work in China needs to study carefully. Many questions that arise are not answered in so small a work, but it is more useful than any other single volume on China's religion known to this writer. W. O. Carver.

Judaism. By Israel Abrahams, M.A. The Open Court Publishing Co., Chicago. 1909. Pages 105. Cloth. Price 50 cents.

The writer is a Jew who is deeply concerned personally in the matters he discusses, and a scholar, being Lecturer in Talmudic Literature in Cambridge University and author of *Jewish Life in the Middle Ages.* The book belongs to The Open Court Publishing Co. Series on Religions, Ancient and Modern, and is a companion volume with Professor Gastrow's *The Religion of the Hebrews.* It takes up only the most characteristic points in Jewish doctrine and practice with a view to explaining the chief phases through which they have passed since the first centuries of the Christian era. The author has not written in a critical, detached or indifferent spirit, but he "trusts he has escaped the pitfall of undue partiality". The chapters are all informing, and are accompanied with a helpful bibliography; but those on "Some Concepts and Observances of Judaism", "Jewish Mysticism", "Eschatology", and "The Survival of Judaism" are especially interesting and worthy of the attention of those desiring a better acquaintance with modern Judaism. In the last chapter "The Messianic Hope" and "The Zionistic Movement" come in for consideration—especially from the point of view of Liberal Judaism.

Geo. B. Eager.

The Rebirth of Religion. By J. Herman Randall. H. M. Caldwell Co., New York, Boston. 1909. Pages 78. Price 60 cents, bound in boards; $1.25 limp red leather, boxed.

"The New Thought" finds an exponent and advocate in this booklet in the person of the pastor of the Mount Morris Baptist church, New York City. This forms the seventh volume he has contributed to *The New Philosophy of Life* series. He writes evidently under the conviction that there is a close and vital relation between the New Thought teaching, so-called, and the fundamental teaching of Jesus; and that our faith and confidence in the authority of Jesus cannot fail to be strengthened by it (p. 48); that all the destructive work of the last century—of Biblical criticism, the historical study of Christian institutions, the conflict of modern science with theology, the study of the science of Comparative Religion, the tremendous revealing power of the new social movements—all of these, while destroying many traditional forms of faith, have but cleared away much that has been outgrown, and have been preparing the way for a renaissance—a new birth of the abiding essentials of religion (p. 75). Accordingly a rebirth of religion—especially of Christianity—is taking place in our day.

GEO. B. EAGER.

The New Religion, or Athenian Culture and Christianity. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City. Charles C. Cook. 1909. Pamphlet. Pages 30. Price 10 cents.

In this pamphlet Dr. Haldeman takes up the address of President Eliot on the future religion and gives an "analysis" of the "new religion", contends that it is not "new", points out its "fallacies", shows "what would happen if this new religion should become universal", and indicates its "prophetic import". It is all done in the author's jerky, excited, sledge-hammer style. One cannot help feeling that a mighty man has gone out with his sledge-hammer to kill a flea. President Eliot, by neither training nor practice, is in position to be a prophet of religion and all too much attention has been paid to his words on this subject.

W. O. CARVER.

The Religion of a Sensible American. By David Starr Jordan, President of Leland Stanford Junior University. Boston. 1909. American Unitarian Association. Pages 84. Price 80 cents.

When President Jordan was asked by the *Hibbert Journal* to write one of a series of articles on "The Religion of Sensible Men", the first of a Scotsman, this the second, he naturally shrank from the presumption of the title assigned him. But bethinking himself of the strong religious life of a friend and colleague who had finished the earth beginning of a strong, worthy life he veiled the presumption of his article in the form of a biographical account of this friend's religion. With some expansion of the article we have this book, attractive, strong, suggestive, provoking—provoking of much thought and of some censure. We cannot agree that Dr. Jordan has always truly interpreted his friend's faith as that faith is revealed in the frequent and sometimes extended extracts from the friend's own words. The friend believed more, hoped more and lived in more definite fellowship with the personal God than Dr. Jordan allows for the religious experience of "the sensible American".

By this interpretation "the sensible American" cares naught for creed or tradition, has little need for churches and none for literature or ceremonies. There is for him no external authority, no sure word of prophecy. He cares little for criticism and nothing for theology. His is a religion of action, a creed of life. He is strong and well satisfied with this world and asking no other, yet willing to live alway if nature so provides. Misery and wrong he can indeed see and lives to correct and to help because he loves men and loves God so far as he knows him at all.

In the religion of the life presented there is the appeal of strength and power, of beauty and gentle greatness. In the author's own interpretation is a distinctly lower level and a lack of appreciation of the secret sources of the life he admired and thinks he describes.

There is much sound wisdom and sane religious exposition, along with much faulty reasoning and frequent falling into

the pitfalls of the contrasted ideas where one is bidden to choose this instead of that when there is no good reason why he may not have both. It is a book to read and ponder.

W. O. Carver.

Philosophy as a Science. A Synopsis of the Writings of Dr. Paul Carus, Chicago. 1909. The Open Court Publishing Co. Pages ix+213. Price 50 cents.

The title page further explains that this volume contains an introduction written by Dr. Carus, summaries of his books, and a list of articles to date. Truly it is an inspiring array and testifies to the prolific energy, the breadth of learning and the vigorous personality of this remarkable man. The "Introduction" occupies twenty-eight pages and aims to be a sort of stock-taking of the principles and progress of the "philosophy of form" which Dr. Carus thinks so revolutionary, so lucid, so scientific and so certain to gain "the consensus of the competent". In the absolute confidence of Dr. Carus in the finality of his own system he is to be compared at once with Hegel and Spencer. The former had the conviction that no one understood him and the latter lived to see his splendid scheme outgrown. Dr. Carus has not yet seen his win the day, but his enthusiasm feels no damper and his self-assurance needs no flattering acceptance of his philosophy. Sixty-four pages are taken up with titles, analyses and extracts from published notices of more than fifty works which Dr. Carus has prepared. It is interesting to have these summaries of the author's own works and citations from reviews selected by himself.

The last part of the work lists nearly a thousand articles by Dr. Carus, with outlines or abstracts of the more important. The scope of his writings is wide and they have all along had recognition for their scholarly and thoughtful ability. The book is unique and interesting. W. O. Carver.

The Fundamental Principles Involved in Dr. Edward Caird's Philosophy of Religion. By Dr. W. O. Lewis, Leipzig. 1910. Quelle & Meyer. Pages 62. Paper.

This is the thesis of Dr. Lewis in application for his Ph.D.

in Germany and is issued under the patronage of Professor Dr. R. Falckenberg, of Erlangen. It is unusual for such a thesis to be submitted and accepted in English, but so it is in this case. The work is, in exact conformity to its title, a critical review of Edward Caird's *Philosophy of Religion.* The author has made a careful and competent study of the work and of other works needful for an accurate apprehension of this. He has then given a frank, fair statement of the teaching of Caird, together with an independent, searching criticism of the views and principles of Caird. The principles selected as fundamental are those setting forth the ideas of religion, God, subject and object, evolution.

The weaknesses of Caird's idea of dividing religion by stages into objective, subjective and absolute are searchingly, though briefly, exposed in the second chapter. Occasionally the criticism seems not quite just. Particularly does Dr. Lewis not seem fully to comprehend "the synthetic" stage of thought and evolution. For him the usual contrast between objective and subjective so exhausts the possibilities of thought as not to leave room for the objective-subjective, or synthetic, stage in thought process. For Caird, as for all Hegelians, this is the most significant, the ideal, stage of thought and so of evolution. The work has been done well and will serve any who want a summary exposition and criticism of Caird. W. O. Carver.

The Evolution of Worlds. By Percival Lowell, A.B., LL.D., Author of "Mars and Its Canals", "Mars as the Abode of Life", etc., Director of the Observatory at Flagstaff, Arizona; Non-resident Professor of Astronomy at the Massachusetts Institute of Technology; Fellow of the American Academy of Arts and Sciences, etc., etc. The Macmillan Co., New York. 1909. Price $2.50.

In the preface the author tells us that the "substance of the following pages was written and presented in a university course of lectures before the Massachusetts Institute of Technology". Prof. Lowell is best known in connection with his speculations concerning the planet Mars. Those who know him only by his theory as to the Martian canals, may have the notion that he is too fanciful and speculative for sober-minded science. Unquestionably he is a bold theorizer in astronomy, but it is equally

unquestionable that he has good standing in the scientific world, as his position and his membership in numerous scientific societies, American and European, attest. He has certainly given us a fascinating survey of the process of "the evolution of worlds" in these lectures, beginning with the birth of a solar system and ending with the death of a world. The style is popular; there are few technicalities; the treatment is thoroughly scientific. And the reader is simply entranced as he follows this entertaining lecturer through the starry heavens.

Another equally attractive feature of the book is the beautiful illustrative plates. Altogether it is a fine specimen of the art of book-making. If the reader desires to be lifted for a few hours above the petty considerations of this hum-drum life into the region where his mind is refreshed and expanded by the contemplation of vast eons and spaces—the region where science and poetry are one and fill the soul with awe, let him read the book.

C. S. GARDNER.

The Psychology of Thinking. By Irving Elgar Miller, Ph.D. Departments of Psychology and Pedagogy and Supervision of Practice Teaching, State Normal School, Milwaukee, Wis. The Macmillan Co., New York. 1909. Price $1.25.

As one might judge from his position, the author has in mind the pedagogical aspects of his subject; and it is an excellent book for teachers. It is a good book for any person who is interested in what was called not long since "the new psychology", though the adjective "new" is less and less frequently used in this application. The author does not, as the title indicates, undertake to cover the whole field of psychology, but limits himself to the consideration of the process of thinking, which he considers altogether from the dogmatic and functional point of view. Thinking is a special phase of the general process by which the psycho-physical organism adjusts itself to its environment. By this he does not mean to teach, or to intimate, that consciousness is a mere useful appendage to the physical being, but is the function by which man relates himself to the metaphysical as well as physical factors of his

environment. Of the processes of consciousness "thinking is the most central and significant".

We shall not go into details. For those who are interested in this subject—and certainly every preacher should be—and who have not an expert knowledge of it, this is an excellent book. It is clear in analysis and in statement, and, while thoroughly scientific in terminology, is not over-loaded with technicality. C. S. GARDNER.

The Study of Religion in the Italian Univeristies. By Louis Henry Jordan in Collaboration with Baldassare Labanca, Oxford University Press, New York. 1909.

There can be no doubt that the religious condition of Italy is in some respects deplorable. Beside the vindictive hostility of the Catholic Church to all freedom and evangelical life, there is widespread skepticism and indifference to all religion. Since 1873 the universities of Italy have been without theological faculties and almost without religious teaching of any kind. This abolition of theological study in the universities was due to the allied opposition of the Catholics and skeptics. The former opposed freedom in religious teaching, the latter opposed all religious teaching, and together they abolished it. It is true the way was left open for the government to appoint such faculties on a new basis; but the opposition has been so pronounced as to lead the government to leave the positions unfilled almost without exception.

In more recent times the Modernist movement has arisen and promises much in the way of freedom and enlightenment. But "the study of religion in Italy, and the provision of instruction in this department—barring only the very rarest exceptions—seem to some to be pernicious, and the rest to be useless" (p. 64). The lack of freedom in dealing with the subject is shown by the following quotation: "The whole world is down upon you if you speak in Italy of making an examination and criticism of the Religious Code. In this respect, we in this country think and act quite after the manner of certain scholars who lived in the very heart of the Middle Ages" (p. 76). One must accept the dictum of the Catholic Church absolutely or

must suffer the most painful consequences. Moreover, "a movement from below upwards is not to be hoped for, * * * * a movement from the center to the circumference is still less to be hoped for; the religious papacy, immovable in its purpose to remain at the same time a political and a royal papacy, does not trouble itself about initiating necessary reforms within its own borders. Yet further, history is able to demonstrate that the serious reforms of the Church have always been effected either without the Pope or in opposition to the Pope" (pp. 80, 81). Professor Labanca, who has himself long been connected with the Italian universities and deeply interested in religion, feels almost hopeless about the situation. Modernism affords a ray of hope, and the Protestant missions, whose influence he does not estimate, will doubtless contribute something to the coming of a new and better day.

The book is carefully and interestingly written and will greatly help its readers to a better understanding of the religious situation in Italy. The various books of Fogazzaro will contribute to the same end, especially *The Saint.*

W. J. McGLOTHLIN.

Religions Ancient and Modern. Early Christianity. By S. B. Black, M.A., Chicago. The Open Court Publishing Co. Pages 94.

Like everything else emanating from this source, this book is utterly wild and unreliable in its treatment of the origins of Christianity. Absolutely nothing which current Christianity, even in its best scholars, holds for sure, is trustworthy according to the writers of this series. Everything evaporates into thin air in their misty imaginations. Fortunately it is not necessary to take them seriously. One quotation will perhaps serve to show the author's standpoint: "It would be difficult, for example, to find any critic who would defend the historical character of the Fourth Gospel; the same may be said of many narratives in the other Gospels" (p. 25). To him Wernle and Bousset are conservative critics. W. J. McGLOTHLIN.

The Pleroma. An Essay on the Origin of Christianity. By Paul Carus. The Open Court Publishing Co., Chicago. 1909. Pages 163.

It is impossible any longer to consider such a book as this with any seriousness. The author regards Christianity as the product of purely natural causes, and indeed traces its descent from paganism rather than Judaism. "Christianity is not the result of accident, but of necessity. * * * Its doctrines, its ceremonies, its ethics are the product of given conditions and the result could not be different." There is just enough of paganism absorbed in historic Christianity to give a faint coloring of truth to what he says.

The author thinks well of his work. His references are all to his own productions, and the pretentious bibliography recommend to the docile reader at the end of the book originated at the same place. "The author's method is purely scientific," he modestly claims, yet he reaches conclusions the most absurd. The reviewer would characterize his method as *imaginative* and his conclusions as *fictitious.* W. J. McGlothlin.

Religion and the Modern Mind and Other Essays in Modernism. By Frank Carleton Doan. Sherman, French & Co., Boston. Pages 201. Cloth, 12mo. Price $1.10 net; by mail $1.20.

Dr. Doan is professor of the Philosophy of Religion in the Unitarian Theological School at Meadville, Pa. He comes naturally by his Unitarianism, for his father, to whom the book is dedicated, is a Hicksite Quaker.

Dr. Doan finds three types of mind today—the indifferent, few in number and made so largely by "the preacher's timid or silly, practical tampering with religion's sacred offices"; the confused, many in number, made of certain honester preachers and few followers, who half-unconsciously confuse "their natural, unspoiled impulses of religion with certain of the outgrown dogmas and symbols in which these great human passions once clothed themselves"; and the modern, "the rare and sincerely open mind, the man conscious of himself in relation to a full modern culture unbound by historic names and forms * * * * he is a spirit of iron constitution, radical to the very

marrow, * * * eager to follow in the pursuits of science and philosophy—in a word, unafraid, unashamed and *open*-minded".

And here is the sum of his counsels to these rare souls of the "modern" mind and the "iron constitution":

"The point is, to strip from manhood most scrupulously, most painfully bare of all its filthy parts, to lay aside your bestialities and liberate your manhood, to expose the naked, cold-as-steel soul of you to the eternal tempering energy of the world's fire-dust; then by re-acting to transpierce the universe's self with this pure and strong manhood you bear, and call the resulting experience God, God-Man, Man-God, or by what name soever God may will. That experience is pure religion's sole deep concern. That experience *is* you; it *is* God."

Professor Doan desires neither Judaism nor Hellenism, nor any compound of them such as Christianity may any time present; neither realism nor idealism, Platonic or Hegelian, nor even pragmatism, though that comes nearer the mark. His choice is cosmic humanism; and what is that? It is too long and difficult a task to unfold the philosophy of it here, but Dr. Doan believes such a philosophy which he outlines is calculated to "redeem American philosophy from its present level of brute pragmatism and unromantic realism". The short-cut to the best practical expression of the thing itself is this: "Take seriously that exquisite structure you call 'man', my friend; give your mind's vision of him full play; really *believe* in him; spread his mystic humanity over and beyond the stars up there; add to him an infinite dimension of human things like love and patience and hopefulness; and you will behold that I call 'God' * * * an universal energy unconscious in stories and stars yet conscious in men; divine yet human; God yet a man".

And that is what our modern Unitarian gives us instead of the Triune God—holy Father, redeeming Son manifested as a man, the Holy Spirit indwelling for the royal and gracious purpose of granting all needed strength and comfort and building us up into likeness of our perfect Lord. There are some

fine things in the book, but compared with such teachings as we have in the farewell discourses of Jesus or in the eighth chapter of Romans, they are as the candle to the sun.

J. H. FARMER.

Modernism in Italy, Its Origin, Its Incentive, Its Leaders and Its Aims. By Louis Henry Jordan, B.D., Author of "Comparative Religion", etc. Oxford University Press. 1909. Pages 48. Price 2s.

In this brief pamphlet the author gives a good account of Modernism in Italy. He looks upon it, very properly no doubt, as a new Renaissance rather than a new Reformation. Its leaders believe themselves to be loyal to the Church, having no thought of breaking with it. But the author is skeptical as to the possibility of their holding on for a long period. It is hostile to Protestantism and yet is much like it in many respects. Those who want a good view in brief space of the movement in Italy will find this pamphlet what they are seeking.

W. J. MCGLOTHLIN.

III. BIBLICAL LITERATURE.

I. GENERAL.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. IV. Draeseke—God. S. M. Jackson, Editor-in-Chief. Funk & Wagnalls, New York. Large quarto, 500 pages. Cloth, $5.00 per volume. Per set $60.00.

The number of topics treated in this volume is 948 and the number of collaborators is 176. This volume is strong in biographical articles such as those on Duns Scotus, Jonathan Edwards, Erasmus Eusebius, Fenelon, John Fox, St. Francis of Assisi, etc. Other articles of interest are those on Dress, Ecclesiastes, Eden, Egypt, Elijah, Elisha, England, Enoch, Euphrates, Exegesis, Ezekiel, Ethics, Evolution, Faith, Family, France, Galilee, Germany, etc. Ecclesiastical themes like Church of England, Dukhobors, Dankers, etc. The same breadth of view and grasp of detail mark this volume. It is handy, accurate, scholarly and of great value to all theological readers.

A. T. ROBERTSON.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macaulay Jackson, D.D., LL.D. Funk & Wagnalls, New York. Vol. V. Goar—Innocent. 1909. Vol. VI. Innocents—Lindger. 1910. Price $5.00 per volume. Twelve volumes in all.

This great cyclopedia moves on rapidly to completion. Each volume adds new interest and shows the wide range of topics treated. In Vol. V one notes such articles as "God" by Beckwith, "Hammurabi and His Code" by Gilmore, "Hellenistic Greek" by Deissmann, "The Hexateuch" by Davis, "Holy Roman Empire" by Newman, etc. Vol. VI is even richer, for we have "Jesus Christ" by Warfield and Bacon, and many of the books of the Bible like Job, Judges, Jeremiah, James, John, Joshua, Isaiah. The American articles show up well beside those taken from the original German edition. Indeed, some of the very best in these volumes come from American pens.

A. T. Robertson.

The Apocryphal Books of the Old and New Testament. By Prof. H. T. Andrews, B.A., New College, London. Pages 182. Hodder & Stoughton, New York. 1909.

This is one of the Century Bible Handbooks edited by Principal W. F. Adeney. The writer of this volume, Professor of New Testament Exegesis and Criticism in New College, London, sets forth the grounds upon which the Apocrypha, despite the fact that they have been rejected by Protestant Christendom, can lay claim to our interest, and it is not too much to say he makes good his contention. We need to remember that up to the Reformation the Apocrypha formed "an integral part of the Christian Bible", that some of its books have intrinsic value, that they are of immense importance from the historical point of view, and that a knowledge of Apocryphal literature is absolutely indispensable for the scientific study of the New Testament. The truth is that the publication of the Jewish Apocalyptic writings has within the last decade revolutionized New Testament criticism. It is even claimed now that a knowledge of Apocryphal literature is more essential to the understanding of the New Testament than a knowledge

of the Old Testament itself. We should welcome, therefore, both the books themselves, in good English and good form, and this handbook that attempts to give an account of the literature and to point out the value of each particular book for the student of the New Testament. GEO. B. EAGER.

The Vulgate the Source of False Doctrines. By Rev. Prof. G. Henslow, M.A., F.G.S., Author of Evolution and Religion, etc. Williams & Norgate, Covent Garden, London, England. 1909. Pages 141. Price 2s. 6d.

The author has justly called attention to a matter of importance. The Vulgate has in it some of the chief Roman errors such as transubstantiation, penitence, etc. Wicliff used the Vulgate as the basis of his translation. Thus some of these errors have crept into the English versions. It is still quite difficult to handle "repentance" intelligently as a result of the Vulgate usage. Prof. Henslow goes too far, however, when he attributes to the Vulgate the substitutionary theory of the atonement. That is in the Greek, for Jesus does use ἀντί in connection with his death. His death is indeed voluntary, but it was also in our stead.

But the point of the book is true, though all the details will not hold. What we need is the restoration of the Greek text instead of the Vulgate. This is one of the great merits of the American Revision. A. T. ROBERTSON.

II. NEW TESTAMENT.

The Mind of Christ. An Attempt to Answer the Question, What Did Jesus Believe? By T. Calvin McClelland, D.D., Minister of the Memorial Presbyterian Church of Brooklyn. T. Y. Crowell & Co., New York. 1909. Pages 210. Price $1.25 net.

The author is a modern preacher with a real message for modern men. He seeks to interpret in plain speech the mind of Jesus and his success is quite distinct. The author has insight, grasp of the subject, felicitous expression. He discusses successively Jesus' idea of God, of himself, of man, of religion, of sin, of salvation, of prayer, of immortality. Then he considers the Proof of Jesus' Idea of God, How a Man May Know God, and the seriousness of believing in the God and Father of Jesus. The concluding chapter presents "The Religion of

Jesus the Absolute Religion". The book is virile and helpful and rings with conviction. A. T. ROBERTSON.

The Ethic of Jesus According to the Synoptic Gospels. By the Rev. James Stalker, M.A., D.D., New York. A. C. Armstrong & Son. 1909. Pages 400. Price $1.75.

The fame of Dr. Stalker has already gone throughout Christendom. His books on Jesus and Paul are companions of New Testament students everywhere. The present volume is like *Imago Christi* in the delicate sympathy and penetrative insight with which the most vital subjects are treated. It is like *The Christology of Jesus* in the wealth and range of its scholarship. Indeed, it is one of three volumes on the teaching of Jesus, of which the third will be on the Gospel of John. Dr. Stalker places the teaching of Jesus concerning righteousness beside that of the great teachers before him. He is thus able to put the words of Jesus into the language of ancient and modern ethical writers. This aspect of the matter is very interesting. But the most significant thing in the whole volume to me is the sense of surety that one feels in Dr. Stalker's hands. He carries you directly to the heart of the subject, brushes aside all irrelevant matters, puts his finger with unerring skill on the essential truth. Dr. Stalker does not strain a point to be original. He is original both in insight and in statement, but it is the freshness of new soil turned up in the open, not of queer by-paths of knowledge. It has been a long time since I have enjoyed a book more than this one. It will surely be widely read. The Gay Lectures delivered at our Seminary by Dr. Stalker have been incorporated into the present volume. One may add that, besides the keen intellectual delight to be had here, there is also spiritual edification of the highest kind. It feeds the soul. A. T. ROBERTSON.

The Ethics of Jesus. By Henry Churchill King, D.D., President of Oberlin College. The Macmillan Co., New York. 1910. Pages 293. Price $1.50 net.

Dr. King's volume belongs to the valuable series of New Testament Handbooks edited by Dr. Shailer Mathews. It is

worthy of the series and the book is really the Noble Lectures delivered at Harvard in 1909. The topic is a vital one and suits the genius of Dr. King admirably. One cannot help contrasting this volume with *The Ethic of Jesus in the Synoptic Gospels* by Dr. James Stalker. They are quite different in manner of approach to the subject, in treatment and in style. Each writer is himself and that is what ought to be true. The peculiar and great gifts of Dr. Stalker shine in his volume. But Dr. King has gifts of his own, a mind all alert and virile, and a downright earnestness of purpose. He works up from the original sources as far as possible (Q. Mark) and is bent on giving his readers solid results. Dr. King's mind is original and he illumines all that he discusses. The present volume will find a warm reception. A. T. Robertson.

Die Geisterwelt im Glauben des Paulus. Von Martin Dibelins. Vandenhoeck und Ruprecht, Göttingen, Germany. 1909. S. 250. Pr. M. 5. To be had also of Lemcke and Buechner, New York.

This is a really fascinating subject, for the spirit world was very real to Paul. This fact appears all through Paul's epistles, but especially in Colossians and Ephesians. Dr. Dibelins has made an exhaustive discussion of the subject in all its bearings. All the passages in the epistles where Paul speaks of the spirit world are carefully explained. There are special discussions of angels, demons, Satan. One gathers from the tone of Dr. Dibelins' remarks that he rather thinks that Paul was carried away by the Babylonian angelology and that possibly there may be little basis of truth in it all, though Paul's faith on the subject was very clear. But the present age is not so materialistic as the preceding one. Men are now less disposed to think Paul out of harmony with reality in his idea of the spirit world. This monograph is full of information and shows research and insight. A. T. Robertson.

Die Wurzeln der Paulinischen Christologie. Von Lic. Theol Wilhelm Olchowski. Gräfe und Unzer Verlag, Königsberg i. Pr., Germany. 1909. S. 170. Pr. 3mk.

This is a very careful monograph on Paul's Vision of Jesus

in its relation to the Pauline Christology. Olchowski rightly sees that this vision of Christ is the central event in his career. All his theology grows out of the great event. Olchowski has a very minute and just discussion of the various attempts made to explain away Paul's experience (e. g., Asede, Brüchner, Holsten). This vision is discussed in comparison with Paul's other visions. The conclusion is reached that Paul had a real vision of the living Jesus. This is the heart of the whole matter. There are difficulties from any point of view, but Paul's whole after life is an absurdity unless he did look upon the face of the risen Christ who spoke to him in audible language. Olchowski has gathered into his monograph the salient points of the whole discussion. A. T. Robertson.

Textual Criticism of the New Testament. By Professor B. B. Warfield. Edited by W. Robertson Nicoll. Hodder & Stoughton, London; imported by Thomas Whittaker, N. Y. Pages 225.

This is the seventh edition of this well known volume of "The Theological Educator" series, already dealt with in these pages. It purports to be a primer only, and "a primer of the art rather than of the science of Textual Criticism". But it has been much in demand and has served to introduce many to the study of the science in such standard works as Hort's "Introduction" and Gregory's "Prolegomena" to Tischendorf's eighth edition. It may be well to remind our readers who may wish to lay hold of such an aid that it deals sanely with the matter, the methods, the praxis and the history of Textual Criticism. Geo. B. Eager.

Ecclesiasticus. The Greek Text of Codex 248. Edited with a Textual Commentary and Prolegomena. By J. H. A. Hart, M.A., Fellow of St. John's College, Cambridge. G. P. Putnam's Sons, New York. 1909. Price $3.25.

The text is clear and beautiful. The comments are numerous and rich in suggestion. The Prolegomena is full and wholly satisfactory. It is therefore an ideal edition of Sirach, the best of the Old Testament Apocryphal books. The learned editor thinks that we have in this manuscript a Pharisaic Re-

cension of Sirach. The book is a credit to Cambridge scholarship.

A. T. Robertson.

Essays on Some Biblical Questions of the Day. By Members of the University of Cambridge. Edited by Henry Barclay Swete, D.D., Regius Professor of Divinity. Macmillan Company, New York. 1909. Pages 556. Price $3.75 net.

It was in 1905 that *Cambridge Theological Essays* appeared. The present volume is a sequel to that and is a worthy monument of the learning of the great university from which it emanates. The essays are chiefly concerned with New Testament problems, though the Old Testament is not neglected. The topics treated are meant to include only those of vital interest at the present day. The present situation in Biblical learning is well presented here. Some of the papers have very great value. "The Eschatological Idea in the Gospel", by Dr. F. C. Burkett, is a strong grappling of this difficult subject. There is not space in which to discuss each of the papers. I have found especial value in "Rabbinic Aids to Exegesis" by Mr. Abrahams, "Jesus and Paul" by Prof. Charles Anderson Scott, "The Theology of the Fourth Gospel" by Dr. Inge, "The Present State of the Synoptic Problem" by Rev. H. L. Jackson, "The Historical Value of the Fourth Gospel" by Dr. Brooke, "New Testament Greek in the Light of Modern Discovery" by Prof. J. H. Moulton, "The History and Present State of New Testament Textual Criticism" by Dean A. V. Valentine-Richards, "The Religious Value of the Bible" by Dr. Swete himself. The titles of these papers will give a fair idea of the scope of the book. The chapters are all up-to-date in the right sense and thoroughly scientific. In an extensive review in the January *Journal of Theological Studies*, Dr. Wm. Sanday, of Oxford, describes the volume as possessing "the characteristic Cambridge sobriety and care".

A. T. Robertson.

The Shorter Bible, Being the Authorized Version of the Bible arranged and Edited for the use of Schools and for Home Reading. Arthur Burrell, London. J. M. Dent & Sons, Ltd.

This book contains something less than one-half the full

text of the Scriptures, making a handy volume. "It is a shorter Bible from which are omitted the less known books and passages, and such parts as are not inextricably bound up with the main flow of the Bible story." The editor has had in mind both adults and children. Some whole books have been omitted. Those left out of the Old Testament are Leviticus, Chronicles, Esther, Canticles, Jeremiah and Lamentations, and nine of the Minor Prophets. The New Testament portion is relatively larger, making one-third the volume, though half the number of books are omitted. Those included are Matthew, Luke, John, Acts, Romans, Corinthians, Ephesians, Philemon, Hebrews, James, I John, Revelation. The omissions in the Gospels and Acts are slight, those in the epistles selected much greater. No two people, probably, would exactly agree in attempting such a task. One regrets Esther, even though it lies less directly in the current of history than the fragments of the Apocrypha given; and it is hard to do without Philippians for even a short time. The abbreviation of the books is done with care and intelligence, and the work should be very useful to young people, at home and in school. ELLA B. ROBERTSON.

Licht vom Osten. Das Neue Testament und die Neuentdeckten Texte der hellenistisch-römischen Welt. Von Adolf Deissmann, Professor an der Fried.-Wilh.-Universität zu Berlin. Zweite und dritte, verbesserte und vermehrte Auflage. Verlag von J. C. B. Mohr, Tübingen, Germany. 1909. S. 376. Pr. 12.60m. Geb. 15m.

One can only regret that the exigencies of space in this double book number keep one from saying all that he wishes about this book. The fact that three editions have been called for within a year and a half speaks for itself. It is now also in English. There are sixty-eight pictures of papyri leaves, of ostraka and of coins. In this volume Dr. Deissmann has put the best of his researches in this highly interesting field. He first discusses the problem and then proceeds to treat the meaning of the new discoveries for the linguistic interpretation of the New Testament. In these pages (37-99) are given many illustrations of the various aspects of the grammar of the New Testament, proving that the New Testament is writ-

ten in the vernacular *Koiné* of the first century, A. D. Dr. Deissmann has a very interesting discussion of the literary interpretation of the New Testament in the light of the new discoveries (pp. 100-182). He then proceeds to set forth the significance of the new light for our knowledge of the culture and religious life of the time (pp. 184-298). But there are many tasks that belong to the future (pp. 299-312). There are also side-lights on the wonderful story (pp. 313-348). The book has copious indices and is, like Deissmann's other books, indispensable to every worker in the New Testament field.

A. T. Robertson.

Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments. Von D. Dr. Erwin Preuschen. Sechste Lieferung (S. 801 zu 960) und Siebente Lieferung (S. 961 zu 1184). 1909, 1910. Pr. 1mk. 80 Pf., 2mk. 40 Pf. Verlag von Alfred Töpelmann, Giessen, Germany.

Dr. Preuschen with these parts comes to the end of his Lexicon of the New Testament. He is to be heartily congratulated. It is a notable achievement and ought to be translated into English, as it doubtless will be. But, meanwhile, every thorough student of the Greek New Testament must consult this latest and freshest New Testament Lexicon.

A. T. Robertson.

Handbuch zum Neuen Testament. Lieferungen 5—15. Verlag von J. C. B. Mohr, Tübingen, Germany.

This magnificent undertaking is going on toward the conclusion. It is planned in five *Bände.* No *Lieferungen* for *Bände* IV have yet appeared. *Lieferungen* 1-4 have already been noticed in this quarterly. They do not appear in orderly arrangement, but it will all be easily set straight when the whole is completed. There is an advantage in letting the parts come out as they are finished. The *Erster Band* treats the linguistic and historical aspects of the New Testament.

Zweiter Band is devoted to the Gospels. *Dritter Band* expounds Paul's Epistles. *Band* IV will give the commentary on Acts, Catholic Epistles, Hebrews, the Apocalypse. *Band*

V is devoted to the practical interpretation of the New Testament and matters of introduction. One can see at a glance that the scheme is comprehensive and the great names associated with the work guarantee thorough scholarship. I have recently made careful use of the work on Matthew (13 and 15 *Lieferungen*) by Dr. Hugo Gressmann of Berlin, and Dr. Erich Klostermann of Kiel. I found the comments exceedingly valuable and suggestive, a marvel of compression and comprehensiveness. I have dipped here and there in the other *Lieferungen,* but enough to be able to bespeak for the series a warm reception on the part of those able to use theological German. The style is simple and distinct and the comments are pointed and incisive. Mark is also treated by Gressmann and Klostermann. I and II Corinthians are handled by Hans Leitzmann, of Jena. The practical interpretation is done by F. Niebergall, of Heidelburg, and includes this time Matthew, Mark, Luke, John, Acts, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, the Pastoral Epistles, the Catholic Epistles, Hebrews, and the Apocalypse. Niebergall has done his work with much insight and skill. One hopes that the rest of the series will come on rapidly. Ultimately the whole may be translated into English. It is a splendid equipment for the scholar who wishes the heart of the matter without too many words. A. T. Robertson.

Evangelienharmonie. Die heiligen vier Evangelien. Von Theodor Heusser. Zwei Bände. 1909. Bd. I, 5m., Bd. II, 6m. C. Bertelsmann, Gütersloh, Germany.

In these two volumes we have an independent translation of the Greek into German, a harmony of the Four Gospels, the variations in the chief manuscripts, linguistic and expository comments, and a Bible dictionary of the Gospels. It is, as can be seen, a rather comprehensive undertaking. But it is carried through with the usual German painstaking thoroughness. The pages are wide so as to make convenient the two or more columns. The matter is put in condensed form and stands out well to the edge. On the whole one finds it a most

useful work. It is handy to have so much material all together and so well arranged. A. T. Robertson.

The Gospels as Historical Documents. Part I. The Early Use of the Gospels. Part II. The Synoptic Gospels. Two vols. Price 10s net. Cambridge University Press. C. J. Clay & Sons, London, England. 1903, 1909.

Dr. Stanton has undertaken a task of much difficulty and is pushing the work with much zeal and success. The first volume gives with great care and fidelity traces of the use of the Gospels in the early writings. Some of these traces are indeed slight, but on the whole the result is satisfactory when all the conditions are considered. The second volume attacks the Synoptic Problem with close analysis. This is the most complicated question in New Testament criticism, but gradually the broad lines of the truth seem to be coming out. Dr. Stanton presents the essential facts in the problem. In the third volume, which is yet to come, the Johannine question will be treated. Then a fourth volume will discuss matters which are common to all four Gospels. The work is thus laid out on a broad plan and one hopes to see it carried through to success. It will be a notable achievement. A. T. Robertson.

The Cross of Our Lord. A Story of the Life of Christ. By Lewis Wright. James Nisbet & Co., London. 1909. Pages 338. Price 6s net.

The author met a tragic death by being run over by an express before the book was entirely done. But his son, Mr. Russell Wright, has edited it with skill. The book is unconventional, vigorous, out of the ordinary. It grapples with the fundamental problems in the life of Jesus in a practical and helpful fashion. It is a book that will help many who are troubled by modern doubt. A. T. Robertson.

The Holy Spirit in the New Testament. A Study of Primitive Christian Teaching. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge. The Macmillan Company, New York. 1909. Pages 412. Price $2.60 net.

A book from Dr. Swete is always an event and it is no ex-

ception in the present instance. The title explains well what the author has done. He has set forth with completeness and clearness the manner in which the Holy Spirit comes before us in the New Testament books. Part I gives a general survey of "The Manifestation of the Holy Spirit in the History of the New Testament". In Part II we have "The Manifestation of the Holy Spirit in the Teaching of the New Testament". In Part III Dr. Swete gives a "Summary of the New Testament Doctrine of the Spirit". Then we come upon an "Appendix and Notes". The discussion is exegetical and luminous with all of Dr. Swete's accuracy and clearness. There are many books about the Holy Spirit, but this is the book in which one will get a full and satisfactory interpretation of the New Testament teaching on this great theme. Dr. Swete proposes to add another volume on the later teaching about the Holy Spirit. It is a matter of gratitude that we have this one.

A. T. Robertson.

Paul and Jesus. By Johannes Weiss, Professor of Theology in the University of Heidelberg. Translated by Rev. J. H. Chaytor, M.A., Headmaster of Plymouth College. Harper Bros., New York. Pages 131. Price 75 cents.

It is well worth while to have this notable little book in English. Like all of the works of Johannes Weiss, it is characterized by great insight, independence and vigor. In the battle caused by Wrede's contention that Paul has perverted the Christianity of Christ, this little book has a strong place. Kaftan Kölbing and Jülicher have all combatted Wrede with great skill and ability. Weiss tries to find a common ground between if possible. He admits that in one essential the religion of Paul differed from that of Jesus in that with Paul Jesus is an object of worship. Jesus could not, of course, worship Himself, though He received worship according to the Synoptics as well as according to John's Gospel. But Weiss lines up against Wrede in the conviction that Paul was influenced by Jesus and really developed his teaching in harmony with the ideas of Christ. After all this is the heart of the

whole matter. He thinks that Paul received a distinct impress from the Greek world of his times. A. T. Robertson.

The Mind of Christ in St. Paul. By the Rev. J. G. Greenough, M.A., Author of "The Apostles of Our Lord", "The Cross in Modern Life". Hodder & Stoughton, New York and London. 1909. Pages 310.

We have here a volume of sermons by one of the most scholarly of the British Baptist ministers. His volume on *The Apostles of Our Lord* I had already much enjoyed. The present book is not a formal treatise on Paul's theology, and yet the discourses are so arranged as to cover in a practical way the greater portion of Paul's contribution to Christian thought. Part I is called "The Gospel According to St. Paul", Part II "The Great Thoughts of St. Paul", Part III "St Paul's Pictures of the Christian Life", Part IV "St. Paul—the Man and His Calling". There are thirty sermons grouped under these four divisions. Their value lies not in catchy titles, though some are really striking such as "The Higher Opportunism", "Peace in Warfare". The real merit of these sermons consists in directness of treatment, clarity of vision, modernness of tone, and a grasp of the fundamentals of faith. They are worth reading and will edify the soul and help us understand Paul. A. T. Robertson.

The Life and Teaching of Jesus Christ. By W. B. Selbie, M.A. Hodder & Stoughton, New York. 1909. Pages 173.

The new principal of Mansfield College, Oxford, successor of Dr. A. M. Fairbairn, is a Cambridge man. In the present volume, one of the Century Bible Handbooks, he has given us a brief survey of the salient facts in the "Life and Teaching" of our Lord. The author is loyal to Jesus as God and Savior, while in full sympathy with modern scholarship. There is, of necessity, much that is not mentioned, and some that does appear excites dissent, but on the whole the book is distinctly worthy of its purpose and very suggestive.

A. T. Robertson.

The Gospel According to St. John. The Greek Text with Introduction and Notes. By the late Brooke Foss Westcott, D.D., D.C.L. In two volumes. John Murray, 50 Albermarle street, London, England. 1908. Price 24s net ($6.00).

It is a monumental achievement, this posthumous edition of Westcott on John. Even in the Bible Commentary on the English text Westcott on John was the best commentary to be had on that Gospel. It is almost a new commentary outside of the introduction, which is the same. The Greek text is on the left-hand page and the 1881 English Revision on the right. The notes are greatly enlarged and enriched by patristic quotations. I have but one criticism to make of the work as a whole and that is the price. It is a pity that a work so necessary for the preacher should be printed in two large, expensive volumes. The print is not large, and perhaps it was unavoidable. Westcott has not been surpassed on John's Gospel, John's Epistles, Hebrews. That is glory enough for one man. His son, Rev. A. Westcott, has prepared this edition and has done his part well.

It is not necessary to characterize the work of Bishop Westcott. His wide scholarship and devout piety made a happy combination. Get Westcott on John and work him through. It will pay any man who will do it. A. T. Robertson.

St. John, Apostle, Evangelist and Prophet. By the Rev. C. E. Scott-Moncrief, D.D., Vicar Blyth, Notts. James Nisbet & Co., 22 Berness St., London. 1909. Pages 286. Price 4s 6d.

The author holds that John the Apostle is the author of Gospel, Epistles and Apocalypse. He recounts with ability the arguments for this position, while acknowledging the element of doubt that exists. The sketch of the life of John is rather meager, only a few pages. The bulk of the book is devoted to criticism of the authorship, which is hardly what the title suggests. But, while the book is meant to be a popular treatise, it contains a deal of good learning and is readable also.

A. T. Robertson.

The Historical and Religious Value of the Fourth Gospel. By Prof. E. F. Scott, D.D., Queen's University, Kingston, Canada. Houghton, Mifflin Co., Boston. 1909. Pages 83. Price 50 cents.

This volume belongs to Dr. A. W. Vernon's "Modern Religious Problems". Prof. Scott is very well satisfied in his own mind that the Apostle John did not write this Gospel. He thinks it is early enough in date, but unsuitable in character. He attaches a much lower value to it than to the Synoptics. But none the less I do not believe that the Johannine authorship has been disproved. A. T. Robertson.

The Apocalypse of Jesus Christ. An Exposition by Willis W. Mead. Pages 337. Cloth. New York. W. W. Mead, 195 Broadway.

"These studies were born of a desire to harmonize, in a measure, the conflicting views of Premillennarians, with respect to the order of events in the time of the end." That sentence is from the preface. The following are from the introduction:

"The Old Testament prophecies concerning our Lord's first coming were fulfilled, *every one of them, most literally.* * * * * And to this day, Israel has not recovered from that awful mistake of rejecting the plain teaching of Scripture, *in order to keep their own traditions.* Let us be warned in time, and apprehend clearly the fact that what he has told us concerning his second coming will also be fulfilled *absolutely to the letter.'*

"To distinguish between the symbolic and non-symbolic, or literal passages in the Revelation, is not difficult. It is a safe rule for all who study it to take it in its literal and obvious sense whenever practicable, and that there should be sufficient and obvious reasons for taking the symbolic meaning when that is preferred." God has called it the REVELATION. Hence we may expect that "faith, diligence, familiarity with the other Scriptures, much prayer and careful attention to the keys and sign-posts along the way will, with the aid of the guiding Spirit, conduct us safely and blessedly past many a point where others have stumbled or lost their way".

And the first chapter closes with this analysis—based on 1:19:

"Div. 1. Comprising *'the things thou sawest'*, namely, the vision of 1:18-20.

"Div. 2. Has to do with *'the things that are'*. These are set forth in chapters 2 and 3, for these two chapters speak prophetically of the whole Christian dispensation.

"Div. 3. Treats of *'the things which shall come to pass after these things'*, and comprises the principal portion of the book (4:1-22:5).

"This Division is divided into three parts:

"Part I treats of *the Tribulation period* (4:1-20:3).

"Section 1. (4:1-11:18) covering the entire Tribulation period.

"Section 2. (11:19-20:3) covering the same period.

"Part II Relates to the *Millennium*, or the *Thousand Years* reign of Christ on the earth (20:4-15).

"Part III Speaks of the period after the *Thousand Years* reign, the *Post-Millennial Ages* (21:1-22:5).

"Verses 22:6-21 form an epilogue, a solemn reiteration of the prologue 1:1-7, dealing with the authority, importance and demands of the book."

These quotations give the reader a general idea of the author's spirit and the drift of his exposition. If one could only be sure that "the things that are" go beyond John's day and cover this whole dispensation, how much easier it would be to walk the rest of the way with the author. Still, however far one may be from sharing the author's assurance, there are many good things in the book and the reading of it—like the reading of the Apocalypse itself—exalts one's thought of the grandeur of God's redemptive purposes and the greatness of the glory yet to be revealed in the children of God. J. H. Farmer.

The Apocalyphal Acts of Paul, Peter, John, Andrew and Thomas. By Bernhard Pick. The Open Court Publishing Co., Chicago. 1909. Pages 377.

Dr. Pick has done a useful service in preparing this English edition with brief introductions. There is something of value in all this mass of legends, but the most important thing about

it is the contrast between these writings and those in our New Testament. The most of them are idle and puerile. It is queer how men could be so silly as to impute these jejune legends to the apostles. The Acts of Paul and Thecla have some interest.

A. T. Robertson.

The Sayings of Jesus. The Second Source of St. Matthew and St. Luke. By Adolph Harnack, Professor of Church History in the University of Berlin. Translated by the Rev. J. R. Wilkinson, M.A. G. P. Putnam's Sons, New York. 1908. Pages 316.

The Acts of the Apostles. By Adolph Harnack. Translated by Rev. J. R. Wilkinson. G. P. Putnam's Sons, New York. 1909. Pages 301.

The first volume of this series of New Testament Studies, *Luke the Physician,* was translated in 1907. English readers now have the great advantage of all three of these notable books in the handy form found in the Crown Theological Library. It was a distinct event in New Testament criticism when Harnack turned his attention in that direction. He has long been the leader of the Liberal element in Germany. But he has been convinced chiefly by the work of British scholars like Sir J. C. Hawkins, W. K. Hobart and Sir W. M. Ramsay that Luke is the author of the Gospel and the Acts. That argument is clearly and powerfully developed with great acumen and many original turns in the volumes on *Luke the Physician* and *The Acts of the Apostles.* It is compliment to British scholarship when it has won such a recruit as Harnack. He does not indeed have as high an opinion of Luke as an historian as does Ramsay, but he holds to the unity and genuineness of the Acts.

The volume on *The Sayings of Jesus* is a contribution to the Synoptic Problem of much worth. He here accepts the results of the work of Hawkins (*Horae Synopticae*), a new edition of which has just appeared. Harnack is here concerned to form some adequate conception of Q, the second common source of Matthew and Luke (Mark being the first). It is not the Logia of Matthew (according to Papias) that Harnack considers, but only that part of this document which

was actually used by both Matthew and Luke. He does not ever commit himself to the idea that it was the Logia mentioned by Papias beyond a high probability (p. 249). He puts a high value upon Q (much higher than Wellhausen). Q may be earlier than Mark. The picture of Jesus in Q is essentially the same as that found in the Gospels (p. 250f). No student of the Gospels and Acts can neglect these volumes by Harnack.

A. T. Robertson.

The Gospel According to St. Matthew from the Twentieth Century New Testament. Fleming H. Revell Co., New York. Price 5 cents.

A cheap and handy edition of the Gospel for use in the Sunday school lessons for 1910.

The Westminster New Testament. The Gospel According to St. Matthew with Introduction and Notes. By the Rev. Prof. David Smith, M.A., D.D., Author of "In the Days of His Flesh", etc. Fleming H. Revell Co., New York. Pages 256. Price 75 cents net.

The introduction is able, clear, satisfying. The text is broken up into paragraphs with headings and is printed before the comments, not at the top of the page. The comments are very brief, but Dr. Smith has the gift of condensation. His words are happy and have a quaint Scotch flavor that I like very much, possibly touching my Scotch blood. And he is a scholar who is abreast of the times and who is loyal to Jesus Christ. Dr. Smith accepts much of the new criticism, but he holds to the old Gospel of grace. He has read very widely and has helpful quotations at various points. Dr. A. E. Garvie, principal of New College, London, is editor of the series.

A. T. Robertson.

A Devotional Commentary on St. Matthew. By Robert F. Horton. Fleming H. Revell Co., New York. Pages 258. Price $1.00.

The text of the Revised Version is used and the comments are practical in nature. The object of Dr. Horton is to stimulate the devotional use of Matthew. The book is particularly

pertinent this year when the world is engaged in study of this Gospel. The comments are pithy and pertinent.

A. T. Robertson.

An Exegetical Commentary on the Gospel According to St. Matthew. By the Rev. Alfred Plummer, M.A., D.D. Charles Scribner's Sons, New York. 1909. Pages 451.

At first one is surprised that the editor of the International and Critical Commentary should write on Matthew after accepting Allen's Commentary in the series. But the reason is not far to seek. One even suspects that an understanding existed between Allen and Plummer in the matter. Allen's great work is largely devoted to the Synoptic Problem and little space is left for adequate exegesis. In Plummer's Matthew, on the other hand, Allen's work is largely assumed and more exegesis is undertaken. Hence the adjective "exegetical" in the title. The Scripture text is not printed and no translation is made. The space is utilized for analysis, criticism (textual and interpretative). The book is therefore unusually readable, reminding one in this respect and in the practical balance preserved at most points of Broadus on Matthew. I think Plummer on Matthew is an advance in grasp and power over his Luke. The more critical student will find it indispensable whether he has Allen or not. If one has Allen, Broadus, Plummer, he ought to understand the Gospel of Matthew. There are, of course, numerous details where one has a doubt or a protest, but the book as a whole I have very greatly enjoyed. It is one of the most important books published in a long time. It ought to find a large sale. A Baptist is interested to note his natural comment on the office of the Baptist "to bind them to a new life, symbolized by immersing in water". Dr. Plummer belongs to the Church of England and is one of the greatest living scholars.

A. T. Robertson.

The Analyzed Bible. By the Rev. G. Campbell Morgan, D.D. The Epistle of Paul to the Romans. New York. 1909. Fleming H. Revell Company. Pages 220. Price $1.00 net.

It is announced that the completed "Analyzed Bible" will

comprise some thirty volumes. The arrangement consists in a chart with the entire outline of the book; this outline is repeated in sections throughout the book, each section of the outline on a page by itself, as the progress of the argument calls for it; this section of the outline then followed by several pages explaining somewhat and amplifying more fully the thought of the outline. The whole being thus a running outline exposition of the argument of the epistle. The outline shows insight into Paul's spirit and mind. Of course each man will, to some extent, impose his own thought forms on Paul's material. Dr. Morgan in the main seems to seek to get back into the method of Paul's thought, but sometimes seems to adopt another principle and seek to make, rather, a striking analysis of Paul's argument.

The treatment of Rom. 5:12-21 follows the traditional habit of cutting it off as a separate argument from 1-11, which seems to this reviewer an error, as again there is no sufficient reason for finding a change in topic at 8:17. On the whole it seems that Dr. Morgan has exercised his fresh and keen originality in framing of phrases and new wordings rather than in getting at the root of Paul's teaching. There are many fresh and suggestive terms and turns in the outlines and the analysis will be of great value to any student of this great book.

W. O. Carver.

The Bible for Home and School. Commentary on the Epistle of Paul to the Galatians. By Benjamin W. Bacon, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. The Macmillan Co., New York. 1909. Pages 135. Price 50 cents net.

The Epistles to the Colossians and to the Ephesians. By Gross Alexander, S. T. D. The Macmillan Co., New York. 1910. Pages 132. Price 50 cents net.

Dr. Bacon holds to and argues strongly for the South Galatian view. He puts the epistle A. D. 50 from Corinth as the first of Paul's Epistles. He takes the visit to Jerusalem in Gal. 2 to be that mentioned in Acts 11. Dr. Bacon is always interesting and able, but sometimes angular in his critical views.

But the commentary bristles with points of value and one will not go to sleep over it at any rate.

Dr. Gross Alexander takes a middle view in Colossians concerning gnosticism. He does not follow Lightfoot wholly, nor those who reject Lightfoot's view like Hort and Peake. He thinks that Jewish Cabbalistic theories were mingled with theosophical speculations, but that the later gnosticism had not yet started in Asia. Dr. Alexander has a strong grasp of the Christology of this great Epistle and exalts Christ as Paul exalts Him. He dates it from Rome in 62 or 63. Dr. Alexander accepts the modern view that Ephesians is a circular letter to several churches, including Ephesus, and sent at the same time as Colossians. The two epistles supplement each other in a wonderful way, as Dr. Alexander shows. These two epistles come out finely under the hand of Dr. Alexander and will be found very helpful. A. T. Robertson.

Der Zweite Brief an die Korinther ausgelgt. Von D. Philipp Bachmann, Professor der Theologie in Erlangen. 1 und 2 Auflage. A. Deichert'sche Verlagsbuch-handlung, Leipzig, Germany. 1909. S. 425. Pr. 8.20M. Geb. 9.70M.

The Zahn *Neuen Testament* is nearing completion. Volumes II, III and V are still lacking. The present volume is one of the best in the series. Second Corinthians, as a rule, has not received full justice at the hands of the commentators. Heinrici (1900) has indeed produced a noble volume on this epistle which has well supplied the needs of German students. The work of Denney in the *Expositor's Bible* is excellent for English students. The commentary of Bernard in the *Expositor's Greek Testament* is also valuable, but it is rather brief. Bachmann is on a more elaborate scale. For a full discussion of the problems connected with this epistle we must still look to Heinrici and Bachmann. The first edition of Bachmann appeared in 1905. It is a compliment to the work that a second edition is now called for. Bachmann has articles on First Corinthians also in the Zahn series. Few portions of the New Testament raise more questions which are keenly debated than those great

epistles. Bachmann is thoroughly alive to them all. He holds to the unity of Second Corinthians and rightly takes chapters 10-13 to be directed against the Judaizing minority in the church at Corinth which still held out against Paul. The work of Bachmann is exact and thorough to the minutest detail.

Die Thessalonicher-Briefe. Völlig neu bearbeitet. Von D. Ernst V. Dobschütz, Professor in Strassburg. Vandenhoeck und Ruprecht, Göttingen, Germany. S. 320. Pr. 6M. 40Pf. Geb. 8M.

This revision of the "Meyer" series is the high-water of German commentaries on Thessalonians, just as the Bornemann edition of Meyer-Lünemann (1894) was the most exhaustive German discussion at that time. Prof. Dobschütz accepts both epistles as Pauline. There are nineteen *exkurse* which treat most interesting matters like the literary plural in Thessalonians, The Passover of the Lord Jesus, Eschatology and Ethic in Paul, etc. The Greek is not printed at the top of the page, but the whole space is reserved for comment. The space devoted to II Thessalonians is relatively rather small, but the distinctive points have been discussed under I Thessalonians. The commentary of Dobschütz invites comparison with the recent work of Dr. George Milligan, of Scotland (Macmillan Co., 1908). Both are scholarly pieces of workmanship, a credit to modern scholarship. The work of Milligan is rich on the linguistic side, while that of Dobschütz is fuller in historical material. Milligan devotes more space to matters of introduction, Dobschütz concentrates his attention chiefly upon interpretation. If one possesses both of these commentaries, he may know that he has the best to be had in English and German; that is to say, to be had anywhere. There is no space left me for comment on matters of detail. If one wishes a German commentary on I and II Thessalonians, get Dobschütz.

A. T. Robertson.

The Trial of Christ in Seven Stages. A Poem by John Brayshaw Kaye. Published by Sherman, French & Co., Boston, Mass. Pages 168. Cloth. Price $1.00.

The work is vitiated by a wrong attitude to Scripture. The

author, despite the Biblical characterization of Judas, has the same good opinion of him that Marie Corelli has. Indeed, Judas is apparently as good as John, and the reference to him as a thief is "a merely abusive epithet of St. John, who bitterly disliked Judas for personal reasons, for Judas, like John himself, had striven for first place among the Twelve". So, to work out this view, Judas is made chief spokesman. The author's freer attitude is amusingly suggested where he makes Annas practically announce the modern theory of the elaboration of the law through the centuries! How far he wanders, too, from scriptural reserve is shown where he represents Jesus as giving, before Annas, a detailed account of his genealogy and the wonders that marked his infancy.

The poetry is ordinary enough on the whole, but occasionally blossoms into real beauty. The subject, however, is of such transcendent interest that the poem well repays the reading. But Hoge's *Divine Tragedy* reviewed here two years ago, treats the great theme with truer insight and greater power. J. H. Farmer.

III. OLD TESTAMENT.

The Century Bible. Ezra, Nehemiah and Esther; Introduction, Revised Version, with Notes, Maps and Index. Edited by Professor T. Witton Davies, B.A., Ph.D., D.D., of Bangor, North Wales. Jack; Edinburgh.

This handy little volume, 60 cents in cloth, 85 cents in limp leather, is thoroughly abreast of modern scholarship and archeology, and affords admirable clues to the obscure period at the close of the exile and the restoration. It contains two very different elements, opposed in spirit, in authorship and in date, as Professor Davies holds. Ezra-Nehemiah he agrees to be a complete work, based on valuable contemporary documents; whereas I Esdras was part of the greater and later work whose largest portion is Chronicles. Ezra-Nehemiah he thinks was written by 400 B. C., and except that two skins were sewn up

wrongly, so that we ought to place Nehemiah 8-10 after Ezra, and follow it with Ezra 4 (623), we have it in very good preservation. It is the story of the exiles returning with their purified religion and their new law-books, like the Marian exiles back to England with their Calvinistic training and their Genevan Bible. Into the story are wrought archives, the views of laymen and of priests, not always seeing eye to eye, but determined to enforce purity of religion and life. The law-book of Ezra he holds to be a compilation of laws from Deuteronomy and the Law of Holiness, with some of the priestly type; but not the Hexateuch nor yet the Pentateuch. On the other hand, he shows that the notion of Ezra drawing up the canon of the Old Testament originated as recently as 1549. Many suggestive remarks in the text elicit no comment, as when we read that the companions of both Zerubbabel and Ezra offered sacrifice for the twelve tribes of Israel, not for Judah, Benjamin and Levi alone, but the scale of the book doubtless accounts for much self-restraint. He has used the inscriptions to illustrate, but has resisted the temptations to dilate on Mithraism.

The book of Esther is regarded as radically different; the exaggeration of numbers, the ignorance of the times of Xerxes, the transporting of Mordecai from 598 B. C. to 483 B. C., are obvious hints of a late writer. He is conjectured to be a Jew living in Persia not earlier than 200, and probably writing about 130, inspired by the successes of the Maccabees. His work is described as "a didactic romance, a novel with a purpose". His standpoint is very different to that of the Pharisees, developed from the portions of Ezra and Nehemiah. They objected, as did the authors of Daniel and Judith, to letting their heroes eat unclean food; Esther shows no scruple on the matter. They objected to mixed marriages, but Esther, like Boaz, is extolled for wedding a heathen and using her position to benefit her people. The purpose then of the book is to supply a patriotic pseudo-historical basis for a feast which had been taken over from the Persians without reason. And Professor Witton Davies expressly says that patriotism is the motive, not religion. The absence of the religious spirit is by no means com-

pensated for by the pervading presence of a low ethical standard. No wonder "Luther wished the book did not exist". Taking it as it stands, the commentator has illumined it with many acute remarks, and produces a good aid for those who do not insist on reading religion into the book. W. T. WHITLEY.

The Heart of the Old Testament. A Manual for Christian Students. By John R. Sampey, D.D., LL.D. Published by the Sunday School Board, S. B. C., Nashville, Tenn. Price 50 cents postpaid.

For a long time there has been a pressing need for a condensed account of the teaching of the Old Testament for use in Young People's Societies, Sunday schools, academies, high schools and colleges. The writer of this review has been requested many times to suggest a suitable book of this kind, and it has been difficult to respond favorably to such requests. Dr. Sampey has given us a capital condensed presentation of the Old Testament teaching, within the compass of 283 pages. The outline of chapters indicates the method of treatment. The chapter titles are as follows: The Beginnings; The Patriarchal Period; Job, the Sorely Tried Saint; The Era of Moses and Joshua; The Law; The Period of the Judges; David and the Psalms; Solomon and the Proverbs; The Early Kings and Prophets; The Golden Age of Prophecy; Drifting Toward Captivity; The Exile; The Restoration; A Bird's-eye View of the Bible.

The style is direct and clear. Dr. Sampey makes the Old Testament history live before us. His characterizations are brief, but suggestive, and he sums up great periods in a few telling sentences. The reader obtains a ditsinct impression from each chapter, and when he finishes the reading of these pages he is conscious that he has been moving through history that is alive at every point and full of divine power. The book will undoubtedly have a very wide sphere of usefulness as a text-book in the ways indicated above, as well as a wide circulation for general reading. The book meets a real want and will be welcomed by thousands. E. Y. MULLINS.

Altestamentliche Studien. Von B. D. Eerdmans, ordentlicher Professor der Theologie in Leiden. I, Die Komposition der Genesis; II, Die Vorgeschichte Israels. 8vo ss 95 und 88. Verlag von Alfred Töpelmann (vormals J. Ricker) Giessen. 1908. Price of Heft I, 2M. 60Pf. Heft II, 2M. 50Pf.

Professor Eerdmans was brought up in the critical school of Graf-Kuenen-Wellhausen, and has been recognized as a most worthy representative of the radical school in Holland. In the first of the monographs named above he openly breaks with the dominant documentary hypothesis as to the origin of Genesis, insisting that Astruc in 1753 started criticism in a false path. He uses the weapons of Higher Criticism to undermine the current analysis of Genesis into three main documents, and is particularly effective in his attack on the so-called priestly document in Genesis. He shows that much of the material commonly assigned to P really belongs to the so-called J E narrative; much of the material assigned to P he regards as the work of editors and copyists. He points to the scant and fragmentary material assigned to P as an evidence of an unsuccessful effort on the part of critics to make out a connected scheme of history for the so-called priestly document.

Having shown the weakness of the case for P, he next reviews the so-called composite prophetic document J E, and contends that the use of the names Elohim and Jahveh as a clue to the literary analysis is quite misleading. Eerdmans is especially able in his incisive criticism of the current hypothesis that Genesis is composed of two prophetic documents distinguished by the use of Jahveh and Elohim respectively, and one priestly document. Herein lies the chief value of his monograph for conservative scholars. He is by no means so convincing in his effort to parcel the material of Genesis into an Adam-Book, a Jacob-Recension, an Israel-Recension, etc. His conclusions are no more welcome to reverent students than those of the school whose theories he so vigorously attacks. He thinks that much of the material in Genesis was originally polytheistic, a thin monotheistic deposit having been later laid over the polytheism of the original sources.

The second monograph treats of the stories of the pre-

historic period as found in Genesis. Here again Eerdmans is quite effective in his negative criticism, showing that the patriarchs were not originally gods, and that the stories are not mythological narratives, as Winckler and others now assert. He also attacks the view of the Wellhausen school that the patriarchal stories are reflections of the conditions of the period of the kings thrown back into the prehistoric period.

With marked ability Eerdmans attacks the current view that the patriarchs were nomads. He brings forward much evidence going to show that they are described in Genesis as acquainted with agriculture and a settled life. They were at most only semi-nomadic.

Eerdmans is far from accepting the historicity of the patriarchal narratives, regarding them as legends handed on from one generation to another.

The learned professor next discusses the Egyptian sources dealing with the period covered by Genesis and Exodus. He thinks that the mention by Merenptah of his campaign against Israel opposes the common view that the Exodus took place during the reign of this king. He also argues against the identification of the Chabiri of the Tell el-Amarna letters with the Hebrews; and he does not accept Müller's view that the Egyptian monuments refer to the land of Asher.

Coming at last to the discussion of the time of the Exodus, Eerdmans argues for a date much later than the riegn of Merenptah of the nineteenth dynasty. He thinks that the Israelites left Egypt after the reign of Rameses IV of the twentieth dynasty. He ventures the opinion that the first Hebrews entered Egypt before Tothmes III; that the Israelites proper entered Egypt during the reign of Siptah about 1210 B. C.; and that the Exodus took place about 1130 B. C. To be sure, this allows only eighty years for the sojourn of Israel in Egypt, and only about one hundred and thirty years from the Exodus to the reign of David. The chronology of the Book of Judges is set aside as worthless.

It will be interesting to observe the effect of Eerdmans' monographs, more of which are promised by the learned au-

thor, on the radical critics. He has ample learning and sufficient dialetical skill to give a good account of himself in the critical arena. JOHN R. SAMPEY.

The Bible for Home and School. Genesis. By Hinckley G. Mitchell, Ph.D., D.D. The Macmillan Company, New York. 1909. Pages 379. Price 90 cents net.

Dr. Mitchell reproduces in attractive form the current documentary hypothesis of the composition of Genesis. He believes that the critics have established the theory that there are three main documents in Genesis, and he is careful to assign every verse and part of a verse to its proper source. The author also accepts substantially the historical criticism of the Graf-Kuenen-Wellhausen school. He writes with perfect candor, but with proper regard for the presuppositions of the orthodox reader. He shows a fondness for the readings of the ancient versions wherever they differ from the Hebrew text, and even ventures to depart from both the Hebrew and the versions in the interest of a more pleasing style. With much of the commentary the conservative reader will find himself in hearty accord; but there is much which will seem to him unduly destructive. JOHN R. SAMPEY.

The Dates of Genesis. A Comparison of the Biblical Chronology with that of the Ancient Nations. With an Appendix on Chronological Astronomy. By Rev. F. A. Jones, London. The Kingsgate Press. 1909. Pages 330, with numerous tables and diagrams; 5 shillings net.

Mr. Jones has given much time and labor to the study of ancient chronology. He brings under review the chronological systems of India, China, Babylonia, Egypt and Israel, and introduces many astronomical data. Throughout the discussion he manifests a desire to ascertain the truth, and his monograph cannot be ignored by students who wish to understand the various ancient systems of reckoning time. The outcome of his investigations seems to make a stronger case for the common chronology based on the Hebrew text of Genesis than most modern students would have deemed possible. He concludes—and adduces argumenst to support his contention—

that the author of Genesis has not been shown to be in error in the comparatively brief period assigned to the sojourn of the human race in the earth. Mr. Jones shows a good acquaintance with the modern critical theories as to the composition and historical value of Genesis, and defends the book against the attacks of the destructive school. It is not likely that men committed to the legendary and mythical theories will revise their conclusions because of the discussion; but conservative scholars will welcome the careful research of this able chronologist, whether they agree with him at every point or not.

JOHN R. SAMPEY.

Researches in Biblical Archæology. Part I, Ancient Chronology. By Olaf A. Toffteen, Ph.D., Professor of Semitic Languages and Old Testament Literature in Western Theological Seminary. Published for the Oriental Society of the Western Theological Seminary, Chicago. The University of Chicago Press. 1907. Pages 302. Price $2.50 net.

Prof. Toffteen has collected from various sources the chronological data which must be used in compiling an orderly system of dates for ancient history. His book contains pictures of tablets, reproductions of inscriptions in Babylonian, Assyrian, Egyptian, etc. There are many charts and diagrams of ancient dates, the variations of competing systems being exposed to the eye in tables arranged in parallel columns. The student will find much valuable data conveniently arranged. Naturally the author's conclusions will meet with complete acceptance on the part of no one, and subsequent investigation will no doubt cause him to modify his own opinion in details. It may be of interest to note a few dates according to Prof. Toffteen's reckoning. He places the birth of Abram in 2165 B. C., the death of Joseph in 1807 B. C., the Exodus in 1447, at the close of the reign of Amenhotep II of the eighteenth dynasty.

In a more recent volume entitled *The Historic Exodus,* Prof. Toffteen argues that the various documents out of which the Hexateuch is supopsed to have been compiled were composed at periods far anterior to the dates assigned by Well-

hausen. He brings forward a new theory that there were two *exodi;* the first in 1447 B. C., described in J E D, and the second about 1144 B. C., described in P. This hypothesis is so wild and fanciful that it has done much to discredit the author in the eyes of the scholarly world. JOHN R. SAMPEY.

The Book of Isaiah. Translated from a Text Revised with the Results of Recent Criticism, with Introductions, Critical Notes and Explanations, and two Maps. By G. H. Box, M.A., New York. The Macmillan Company. 1909. Pages 365.

Professor Driver of Oxford has written a prefatory note in which he refers to Mr. Box as "an excellent Hebrew scholar", and calls favorable attention to many features of the book. Mr. Box has endeavored to construct a better Hebrew text than that found in our Hebrew Bible, and to make a translation more faithful and accurate than the Authorized or even the Revised Version. The roll of Isaiah is broken up into sections with brief headings explaining the gist of each section. The work is provided with introductions to the larger and smaller sections, and there are brief footnotes explanatory of textual emendations or designed to aid the reader in understanding the prophet's words. Much attention is directed to the historical setting as far as it can be recovered; and the poetic rhythm of the original is reproduced as far as possible in the translation. Mr. Box follows Duhm, Cheyne and Marti in the emendation of the text, as well as in the sphere of literary and historical criticism. His book is an admirable summary of the views of these scholars. If one wishes to know the trend of recent criticism of the roll of Isaiah, there is no better book than this manual.

Mr. Box contends for three main authors for the Book of Isaiah: Proto-Isaiah (740-701 B. C.), the author of much of chapters 1-35; Deutero-Isaiah (546 B. C. and a few years subsequently), the author of chapters 40-55; and the Trito-Isaiah (about a century later than Deutero-Isaiah), who composed chapters 55-66. He thinks that our present roll of Isaiah had been put together by 200 B. C.

The present reviewer discovers on almost every page opin-

ions that seem to him not well founded; but he cheerfully acknowledges the skill with which the author has done his work.

JOHN R. SAMPEY.

Die Syntax des Autors der Chronik verglichen mit der seiner Quellen. Ein Beitrag zur historischen Syntax des Hebräischen. Von Arno Kropat. Verlag von Alfred Töpelmann (vormals J. Ricker), Giessen. 1909. S. 94.

The author addresses himself to the task of comparing the Hebrew of the late books Chronicles, Ezra and Nehemiah with that of the earlier books of the Old Testament. He has made good use of the labors of his predecessors in so far as they deal with the syntax of the later historical books. The work of Canon Driver receives appropriate recognition, and all the important grammars of Biblical Hebrew have been studied. Kropat does not hesitate to take issue with the best authorities, and usually with facts and arguments that command respect.

The arrangement of the work is admirable, and copious examples are printed in full, so that the student can read straight along without the necessity of turning to the Hebrew Bible to look up the examples. A brief appendix contains notes on some proposed emendations of the text of Chronicles, Ezra and Nehemiah.

JOHN R. SAMPEY.

Der Messias oder Ta'eb der Samaritaner nach bisher unbekannten Quellen. Von Adalbert Merk, weil. ord. Prof. d. Theologie in Heidelberg. Mit einem Gedächtniswort von Karl Marti. Verlag von Alfred Töpelman (vormals J. Ricker), Giessen. 1909. S. II u. 92.

The monograph under review was the last contribution from the pen of its learned author, who died shortly after reading the proof of the last pages. Professor Marti pronounces Merx the most learned Old Testament scholar of his day in the knowledge of languages. He spoke German, English, French and Italian fluently. He was at home in Biblical Hebrew, the Mishnah, the Targums, Aramaic, Syriac, Ethiopic, Arabic, Turkish, etc.

Professor Merx spoke before the Congress of Orientalists in Stockholm and Christiania in 1889 of the first of the Samari-

tan poems published in the volume before us. He afterwards visited Palestine again, and secured copies of other valuable Samaritan poems dealing with the Messiah and eschatology. He speaks in kind terms concerning the Samaritan high priest, who assisted him in his effort to secure manuscripts that might prove interesting to the scholarly world. The reviewer had the pleasure of drinking tea in the home of the Samaritan high priest Jacob Aaron in May, 1897, and can bear witness to his courtesy to foreigners.

Dr. Merx prints in the square character the original Samaritan poems, and appends a German translation, together with remarks upon the significance of the various poems. It is not easy to discover the origin of the Samaritan Messianic hopes. From John 4:25 it seems evident that the Samaritans in the time of our Lord were expecting the advent of the Messiah. Professor Merx has done more perhaps than any other scholar to make known the Samaritan doctrine of the Messiah.

JOHN R. SAMPEY.

The Old Testament History. By the Rev. F. Ernest Spencer, M.A. Longmans, Green & Co., London. 1909. Pages 128.

Mr. Spencer believes in the trustworthiness of the Old Testament history, and his little book will help others to retain their faith in a day when many are assailing the Old Testament from every possible point of attack. The author is familiar with the best literature, and is not afraid to speak a good word for the Old Testament historians. JOHN R. SAMPEY.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. Von Prof. Lic. Dr. Hugo Gressmann, etc. 2 Lieferung. Vandenhoeck & Ruprecht, Göttingen. 1909. (To be had also of Lemcke & Beuchner, New York.)

The second *Lieferung* of this popular study of portions of the Old Testament begins with a continuation of the history of Saul and David, and then takes up the religious poetry of the Old Testament. A goodly number of the most popular psalms are translated and explained. The contributors belong to the

dominant Wellhausen school, and treat the history and the poetry of the Old Testament from that point of view.

IV. CHURCH HISTORY.

The English Church in the Seventeenth Century. By Rev. C. Sydney Carter, M.A. Longmans, Green & Co. 1909.

One of the most striking evidences of increased interest in the instruction of laymen in religious matters and of their interest in all phases of religious life is the preparation of books designed especially for the laymen. Recently this interest is turning towards the rich field of Church History and there are appearing numerous handbooks among all denominations on this subject. The work under review is a book of that kind. It deals with one of the most interesting periods in the history of Christianity in England—a period of controversy, storm and stress, a formative period. Almost every phase of the subject has been the field of prolonged logomachy. The standpoint of the author is that of a moderate churchman. His selection and treatment of facts is judicious and judicial, and though one cannot always agree with his explanations and conclusions, one must always respect them. In short, the predominant interests are historical rather than ecclesiastical. One can but rejoice over the multiplication of such manuals.

W. J. McGlothlin.

Jubilé de 1909, Schola Genevensis, 1559. Par Charles Borgeaud Deuxième Edition. Genève, Georg & Co., Librarie de l'Université. 1908. Pages 67.

This brochure is a product of the recent Calvin Centennial Celebration at Geneva. In the work of reform Calvin gave much time to the Genevan school. In it he incorporated the most advanced educational ideas of his time, in both its organization and instruction. It became a sort of model, of vast influence over the schools of other Reformed countries. Calvin was first of all a humanist, acquainted with schools, literature and learning, and he undoubtedly made a great contribution to the educational development of the time. The story of his

relation to the school, and of its relation to the earlier education is here concisely and clearly told. The later work of Beza in the reform of education is also briefly treated. It is a valuable addition to the history of education and the Reformation.

W. J. McGLOTHLIN.

Church History Handbooks. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. The Griffith and Rowland Press, Philadelphia. Book I, "Early Church History"; Book II, "The Period of the Reformation"; Book III, "Modern Church History"; Book IV, "Baptist History".

These four small volumes are designed for the use of Bible classes. Hitherto the rich field of Church History has been almost unknown to the average layman. With these manuals in hand it is possible to get a glimpse of the subject which may be of some value; but having attempted so much it is a question if it would not be better to attempt more. It is extremely difficult to write so condensed an account of so great a subject, and equally difficult to be profited and interested by its study. Dr. Vedder has doubtless done as well as the plan imposed upon him would admit, but it is not best or even adequate, in the opinion of the reviewer. It is, however, very desirable that our people should be informed on the history of Christianity, and Dr. Vedder has used the space allotted him well. In addition to a brief, compact treatment of important subjects there is a short, carefully selected bibliography and a suggestive quiz at the end of each section. The reviewer knows of nothing better adapted than these volumes to meet the need which they were designed to meet. It would be pleasing to know that they were being widely used. W. J. McGLOTHLIN.

Sir Henry Vane, Jr., Governor of Massachusetts and Friend of Roger Williams and Rhode Island. By Henry Melville King, Pastor Emeritus of the First Baptist Church, Providence, R. I. Preston & Rounds Co., Providence, R. I., 1909. Pages 207.

The title of this work would lead the reader to expect a biography of the great Puritan statesman and friend of liberty. But such is not the case. It is really a treatment of Sir Henry Vane's relation to Rhode Island and the experiment in religious

liberty being made there by Roger Williams and his friends. Vane was the most enlightened statesman of the age, far in advance of the great body of Puritan theologians in his devotion to the principles of religious and civil liberty. His relations to the struggle for liberty of conscience in both Old and New England, especially the latter, is clearly set forth by Dr. King. He shows that the success of the experiment in Rhode Island was in no small degree due to Vane, whose steady friendship and great influence probably saved it from extinction by the mother country. The colony suffered from internal dissensions and powerful external enemies. Vane used his utmost influence, and with success, to save the experiment from these two great dangers. Dr. King suggests that there should be a monument to Vane in the city of Providence, and to this suggestion the readers of this entertaining and instructive book will agree. The author has made a valuable addition to the literature of the struggle for religious freedom. W. J. McGlothlin.

Kurzgefasste Kirchengeschichte für Studierende. Besonders zum Gebrauch bei Repetitionen. Von Lic. theol. H. Appel. Teil 1: Alte Kirchengeschichte mit verschieden Tabellen und Karten. Leipzig, A. Deichert'sche Buchhandlung. 1909. Price M. 2.80. Pages 170.

At last teachers of Church History are beginning to realize that the average student needs something in the way of a text-book or guide briefer and less burdened with details than such hand-books as Kurtz. In such works he is so overwhelmed with the mass of details as to miss the chief lessons of the history and to lose all trace of the onward march of events. To meet this need Loofs recently published his *Grundlinien der Kirchengeschichte* and Heussi his *Kompendium der Kirchengeschichte* and at least one such work has recently appeared in America. The present work, the first part of which lies before us, is intended for this purpose. The author disclaims any purpose of adding to the sum of church historical learning; but desires his work "to serve as a help to the acquisition of positive historical knowledge of the church". He has thought it wise to present as much material as possible without losing

sight of this purpose, and some teachers will think he has attempted too much, has too greatly burdened his own pages with detail. But this is a matter of judgment. A somewhat hasty turning through the book reveals an excellent arrangement of material, condensed but clear and adequate statement of important facts and doctrines, and fairly clear view of the progress of events. The work will be valuable to students and the remainder is awaited with interest. W. J. McGLOTHLIN.

The Church of the Apostles. Being an Outline of the History of the Church of the Apostolic Age. By Lonsdale Ragg, B.D., Oxon. The Macmillan Co., N. Y. 1909. Pages 336. Price $1.40 net.

This is Vol. I in the series of handbooks on "The Church Universal", which is being issued under the editorial supervision of Rev. W. H. Hutton. The purpose of the series, as stated by the editor, "is to tell, clearly and accurately, the story of the Church, as a divine institution with a continuous life". In estimating the value of these volumes it is important to remember this statement of their aim. They are the work of pronounced English churchmen, interested largely if not chiefly in the ecclesiastical institution or institutions. The author of this volume regards his work as a "straightforward study of the Apostolic Age, from the point of view of a not unenlightened conservatism".

As sources of information he uses, of course, the books of the New Testament, all of which he regards as authentic with the possible exception of 2 Peter (p. 12); the epistles of I Clement and Barnabas and the *Didache,* all of which he places within the limits of the first century; also various Jewish, heathen and Christian writings which, though appearing in the second century, cast light backwards into the first.

The treatment of the missionary side of the Church's work is very full and satisfactory. The author being an Anglican, it is natural that large space should be given to the matter of organization. It is pointed out that local officers begin with the seven (deacons) at Jerusalem; then come presbyters, first seen about 47 A. D. It is admitted (p. 236) that "these two

titles, Bishop and Presbyter, are used, it would appear, as synonymous in the Pastoral Epistles", though he finds an intimation of a three-fold ministry in Clement of Rome, and seems to believe that it is finally traceable to John. He regards it as probable that the later bishops were the successors of the apostles rather than of the New Testament bishops, in this view departing from the best historical scholars. He also regards the order of deaconesses as apostolic. Baptism is a "plunge beneath the waters" "whereby God's mercy saves us". It is a "saving ordinance". Absolution is foreshadowed in the power of the keys. The work is thus High Anglican, but it is an able and valuable treatment of the history of the apostolic era.

W. J. McGlothlin.

Recent Christian Progress. Studies in Christian Thought and Work During the Last Seventy-five Years. By Professors and Alumni of Hartford Theological Seminary, in Celebration of its Seventy-fifth Anniversary, May 24-26, 1909. Edited by Lewis Bayles Paton, New York. The Macmillan Co. 1909. Pages 597. Price $3.00 net.

The present volume was published in celebration of the seventy-fifth anniversary of the founding of Hartford Theological Seminary. The volume contains no fewer than eighty-three brief essays on the various phases of the Christian thought, learning and work of the last three quarters of a century. They are all written by professors and alumni of the Hartford Seminary. It is an impressive array of talent, furnishing abundant testimony to the noble work accomplished by the institution. This volume, however, cannot contribute largely to more than a popular presentation of the evidences of progress. Most of the articles are so brief and condensed as to reduce the writers to the most general statements concerning the matters in hand. The eighty-three articles are grouped under the ten general heads as follows: Preliminary Studies including Semitic Philology, Oriental Archæology and Biblical Geography; Old Testament; New Testament; Church History; Systematic Theology; The Modern Churches; Church Work; Allied Agencies; Home Missions; Foreign Missions. More than half of all the

space is devoted to a review of the practical side of Christianity during the last seventy-five years. Moreover, the limited space is very unevenly distributed. Only eight pages are devoted to modern European Christianity, while the treatment of the Congregational churches, chiefly in New England, extends over thirteen pages; the article on "The Doctrine of Christ" covers twenty-one pages, is an able review and therefore of very considerable value; the "Higher Criticism of the Old Testament" gets only eight pages, while "Oriental and Old Testament History" is awarded seventeen. These examples will serve to show, as it seems to the reviewer, a faulty disposition of space. Coming as they do from professors, pastors, missionaries, etc., the articles vary greatly in ability, but on the whole they present an impressive and pleasing view of the general progress of the Christian world during the last three quarters of a century.

W. J. McGLOTHLIN.

The Story of a Century. A Brief Historical Sketch and Exposition of the Religious Movement Inaugurated by Thomas and Alexander Campbell. 1809-1909. By J. H. Garrison, Editor of "The Christian-Evangelist", St. Louis. Christian Publishing Co. 1909. Pages 278. Price $1.00 net.

September 7, 1809, is regarded by the Disciples of Christ as their birthday as a church and people. Accordingly their centennial was celebrated in the autumn of 1909. Among the writings called forth by that event the book which lies before us holds an important place. Its author has long held a distinguished place among his people. He is acquainted with their history and present conditions.

His book is not a history. It is rather an entertaining sketch of their earlier history and the men who made it, together with an exposition of its aims, ideals and achievements, which is intended to serve as an appeal to his people for higher attainments and wider and more complete realization of those aims and ideals. Both purposes are well executed. While the author reverences Alexander Campbell profoundly, he does not blink his short-comings and failures. He admits that his treatment of the work of the Holy Spirit was in his early years in-

adequate if not misleading; his statements concerning Christian co-operation in larger undertakings misleading even if he were not actually opposed to boards, societies, etc.; his veiw of the place of baptism in the Christian system possibly over-emphasized and certainly misunderstood. The author further points out that many of Mr. Campbell's followers misunderstood and misrepresented him both in spirit and doctrinal views. He frankly admits the justice, in part at least, of some of the criticisms which have been leveled at his people, e. g., their exclusiveness, over-emphasis of the external in religion, the presence of a factious and sectarian spirit, etc. At the same time he believes profoundly and enthusiastically in the main contentions of Mr. Campbell and his followers, believes his church to be overcoming its faults and limitations, and expects it to achieve yet greater triumphs. He believes his church to be in a better position for appeal and adaptation to the modern world with its strivings and changings than any other.

The proof-reading was badly done, and there are some very awkward and ungrammatical sentences. Singularly clear and consistent at most points, the book seems to fail of consistency in its treatment of the place of baptism in the Christian system. On p. 197 he says, "Baptism is the symbolic representation of the sinner's death to sin, and his resurrection to newness of life; * * * * a change of heart had previously taken place, through faith and repentence". Baptismal regeneration is repudiated with all possible decision. On page 211 it is said, "Baptism is the divinely ordained means by which the believing, penitent soul casts itself on the mercy of God, seeking salvation by grace. In other words, it is *faith appropriating* salvation by grace, and not *baptism meriting* salvation by deeds of the law". Lower on the same page we have the following: "In this solemn act of faith they are consecrating themselves to the service of Christ, and claiming his promise of forgiveness and peace." It appears to this reviewer that two radically different conceptions of baptism are set forth in these quotations. In one it is a *symbol* of salvation already accomplished through repentance and faith; in the other it is a

means by which a penitent soul appropriates salvation. These two views are irreconcilable; one must choose between them. It is reassuring, however, to find one so high in authority emphasizing the spiritual side of religion so vigorously.

W. J. McGlothlin.

Minutes of the General Assembly of the General Baptist Churches in England, With Kindred Records. Edited with Introduction and Notes for the Baptist Historical Society. By W. T. Whitley, M.A., LL.D., F. R. Hist. S. Vol. I, 1654-1728. London. Kingsgate Press, 4 Southampton Row, W. C.

The Baptist Historical Society of England continues to justify its existence by the frequent appearance of very valuable publications, of which this volume of the Minutes of the General Assembly is the most important which has so far been published. The General or Arminian Baptists were not the more important wing of that body in Britain, but they can be traced further back than the Calvinistic Baptists, and it was fitting that their general organizations should be the first treated. It is to be hoped that the society will soon perform a similar service for the Calvinistic Baptists.

The volume contains some 225 pages. Of these the first eighty are devoted to introduction, and deal with the origin and early history of the General Baptists, their beliefs, their organizations, their messengers and leaders, their geographical distribution in England and the various documents which are here reprinted. The second part contains first of all reprints of two important documents, the first, "The Humble Representation and Vindication" of the attitude of General Baptists toward civil government, and published in 1654, and the second, the standard confession, published in 1660. The remainder is a publication of the extant minutes of the various meetings of the General Assembly and General Association of General Baptists down to 1728. Here and there they have been slightly condensed, but for the most part they are reproduced in full. The text is accompanied by very valuable historical notes. The volume constitutes a most valuable addition to the available materials for Baptist history.

W. J. McGlothlin.

Der Moderne Ultramontanismus in seiner Entstehung und Entwicklung. Von Professor D. Gustav Aurich-Straussburg. Tübingen, J. C. B. Mohr. 1909. Pages 48. Price 50 Pf.

In the brief space of these few pages there is an admirable sketch of the rise and unfolding of modern Ultramontanism. In the year 1800 it would have required a robust faith in Catholicism to believe that the Catholic Church could ever wield the power it possessed in 1900. The gradual and complete loss of power as a political state in Italy set it free to become an absolute world monarchy, penetrating all nations, dominating the religious ideals of millions and dictating the political action of almost as many. From the standpoint of freedom and enlightenment it is a sad story, but it is a story that every one who values the modern world in which he lives ought to be familiar with. This brochure will serve as a good introduction. W. J. McGlothlin.

The Censorship of the Church of Rome and Its Influence Upon the Production and Distribution of Literature. By George Haven Putnam, Litt.D., etc. In two volumes. Vol. II. New York. G. P. Putnam's Sons. 1907. Pages 510. Price $2.50.

The first volume of this excellent work has already been reviewed in these columns. In this second volume the author has carried his work forward to completion in the spirit and with the thoroughness displayed in the former volume. The history of the Church's effort to suppress the publication, distribution and reading of heretical books, including vernacular editions of the Bible, Protestant books, scientific and philosophical works, and productions of liberal Catholics, is traced with satisfying fullness. This process of suppression as it has been carried on in the various countries of the world is detailed. It is an instructive story full of warning. What would the world be if the Catholic Church dominated its entire life? Political, religious and intellectual freedom would vanish in a night. This book makes the truth of this statement perfectly evident. The two volumes are packed with an enormous number of facts. Where so much is given some mistakes in

detail are inevitable; but this is the best work on the subject in English with which the reviewer is acquainted.

W. J. McGLOTHLIN.

Characters and Events of Roman History. From Caesar to Nero. The Lowell Lectures of 1908. By Gugielmo Ferrero, Litt.D., Author of "Greatness and Decline of Rome". Translated by Frances Lance Ferrero. G. P. Putnam's Sons, New York. 1909. Pages 275. Price $2.50.

This volume is in a sense an aftermath of the series on "The Greatness and Decline of Rome". These letters are much more readable and can be much enjoyed independently of the history. Indeed, I am not sure but that the history will be more intelligible if this volume be read first. At any rate we have the author's philosophy of history with brilliant character sketches of some of the great men and women of Rome. He comes at the subject with an astonishing freshness. One feels as if he had never before really understood Antony and Cleopatra, Augustus, Tiberius and Nero. The conflict between East and West, between republic and monarchy is brought out with great power. The rise of Gaul to the scale of Egypt in wealth is also set forth very clearly. The book is a worthy successor of the author's great history. A. T. ROBERTSON.

The Armenian Awakening. A History of the Armenian Church, 1820-1860. By Leon Arpee, Chicago. 1909. The University of Chicago Press. Pages xi+235.

The period embraced by this work is brief but eventful, if not epochal. It is the period of the beginnings of Protestant missions to the Armenians and a period when political forces involving European policies were playing an important part in the bringing on of a new era, as also when the Roman Church and other forces as well were also contributing to determine the future of the Armenian Church. Against a preparatory background of the history of Armenia and a study of the people, all the forces and their effects are reviewed in detail in this work. It is severely scientific and lacks that enlivening which a more truly historic imagination would give. The work is needlessly

dry and tedious to read. Its subject and subject matter are such as would afford a stirring story, but we do not find it in this work from which we can yet get the facts carefully sought and sifted out and placed before us. It is of great value to one who wants to know the modern Armenian Church.

W. O. Carver.

V. SOCIOLOGY.

The Approach to the Social Question. An Introduction to the Study of Social Ethics. By Francis Greenwood Peabody, Professor of Christian Morals in Harvard University. The Macmillan Co., New York. 1909. Price $1.25 net.

This volume contains in substance a series of lectures delivered before the Pacific Theological Seminary in 1907. It is written in the delightful style for which Dr. Peabody is well known. As to contents it is one of the best of the volumes which that balanced and devout thinker has given to the public. He declares at the beginning the truth, now generally recognized, that "the task of the twentieth century is to be the reformation and reconstruction of the social world". He discusses successively the relations of philosophy, social science, sociology, economics, ethics, ethical idealism and religion to this supreme question of our time. It must be approached in the comprehensive spirit of philosophy, by the way of patient observation and generalization of facts, viewed in the light of the highest ethical ideals and interpreted in their deep religious significance. He makes, we think, an untenable distinction between social science and sociology, which doubtless most sociologists would hold to be practically synonymous terms. His idea of social science seems to be the inductive study of the facts in some limited sphere of life, while sociology he seems to consider the full and final correlation of all the truths developed in these several fields. And so "Sociology seems in its present condition to occupy that transcendental region which is irresistibly inviting to speculative minds, but which one must enter with the understanding that he has passed beyond the

boundary of verifiable truth. * * * To offer the ideal which that method [social science] may some day hope to realize". This characterization may be accepted, if he means to describe sociology as a completed interpretation of social phenomena. In this sense sociology will always remain a far-off ideal; but equally so will any other science; for there is no such thing as a single completed science until the knowledge of man is coextensive with the universe.

Our author's best chapter is on Religion and the Social Question. He believes that this question is at heart a religious one. He believes that around it there is developing a vast extra-ecclesiastical movement which is fundamentally, though not professionally, religious. "Here is no abandonment of religion, or substitute for religion, but a way—not yet wholly clear, but not impassable—along which the life of the present age may reach a religion appropriate to its own needs." And in his conception that religion will be but an application to the peculiar needs of this age of the spirit of Jesus. "It is the discovery, which many minds at many points of this great adventure are now making, that beneath the forms of economic change there is proceeding a spiritual enterprise which the present age is called to undertake." C. S. GARDNER.

The Process of Government. A Theory of Social Pressures. By Arthur F. Bentley. The University of Chicago Press, Chicago. 1908. Price $3.20.

Our author has performed a valuable service for sociology by his emphasis upon group-activities. "It is first, last and always activity, action, 'something doing', the shunting by some men of other men's conduct along changed lines, the gathering of forces to overcome resistance to such alterations, or the dispersal of one grouping of forces by another grouping." The essential phenomena are not men interacting as individuals, but men as masses or groups pressing against other masses or groups, each group seeking to establish some particular interest. The government, law, is the actual, but temporary and unstable, equilibrium of these pressing groups. This idea he has worked out in a very luminous and impressing way.

Mr. Bentley criticises aggressively and sometimes rather caustically the sociologists who have abstracted for separate treatment the ideas and feelings which underlie all social action and who find in such ideas and feelings the social causes. This, he claims, renders the whole science abstract, sterile, useless, divorcing it from reality. He singles out Dr. Small especially as blameworthy in this respect; and apparently finds nothing of real value in Small's work—a very unjust judgment, for Small has given great emphasis to the idea of social phenomena as *processes* and is as far from the abstract static conception of society as Bentley himself, though failing to give sufficient prominence to the idea of group-activity. In criticising other sociologists for abstracting ideas and feelings for treatment as social causes, Mr. Bentley does not seem to realize that he is just as guilty of the same fault, if it be a fault, as those whom he so sharply arraigns. He himself abstracts for consideration another phase of the total social process and gives it a disproportionate emphasis. Take, for instance, the following: he bids the reader "try to see the corporative activity streaming right through the directors toward realization on one line or another", and then tells us that we "will see the social facts, the given raw material, without the misleading structure of hypothetical psychology in which it is ordinarily stated". "A corporative activity straining through the directors" is just about as abstract, misleading and hypothetical as any "hypothetical ideas" ever invented by other writers. It is absolutely impossible to construct a science without such abstractions; and those of Mr. Bentley are no more serviceable than those of other writers. The chief defect, and it is a serious one, of this otherwise very valuable work is the severe and often ill-judged criticism of the work of other men, to which this is only supplementary. The author's extreme emphasis upon group-activity, a most important concept, has obscured his appreciation of other equally important phases of the total social process. C. S. Gardner.

Race Questions and Other American Problems. By Josiah Royce, Professor of the History of Philosophy in Harvard University. The Macmillan Co., New York. Price $1.25 net.

This is a volume of interesting essays from the pen of one of the foremost philosophers in America. In the judgment of this reviewer, the essays are of very unequal value. The best is that on Physical Training in America, which, he says, "contains, in fact, a summary of the theses upon which my *Philosophy of Loyalty* is based, as well as a direct application of these theses to a special practical problem of recent education". That volume and this essay are two of the most valuable contributions to the literature of ethics which have recently appeared.

The next best essay of this collection is that on "Certain Limitations of the Thoughtful Public in America", in which he brings out the relative lack of cohesion and co-operation among the idealistic forces in our life as compared with the solid organization of the forces that are working toward lower ends—a fact which is due perhaps to the excessive individualism of the disciples of the higher culture.

Another important essay is "A Psychological Study of the Relations of Climate and Civilization", as exemplified in the life of the Pacific Coast states.

The essays on "Race Questions and Prejudices" and on "Provincialism" are, we believe, of comparatively little value; and in certain of their main contentions are positively misleading. Dr. Royce makes it very evident that he does not understand the race problem in the South. There are important factors both in the present situation and in the historical genesis of the situation which he evidently has never considered. We do not object to his discussion on the ground that it is academic, but on the ground that it is unscientific, because he has omitted the consideration of these essential factors. And when he infers from the conditions and methods prevailing in Jamaica the methods which ought to be adopted in the South, he simply puts himself out of court for all those who have made an approximately thorough study of the peculiar Southern problem.

In the discussion of "Provincialism" he betrays a singular

lack of comprehension of certain great sociological laws. He assumes that provincialism tends toward personal differentiation, and that cosmopolitan conditions of life tend toward the elimination of personal distinctions and the disappearance of individuality. This is a strangely superficial view; it is rather the very reverse of the facts. Provincialism tends to develop highly differential *group-types,* but involves a correspondingly low development of the individuals composing these groups, and *vice versa.* Dr. Royce is evidently not as much at home in sociology as he is in philosophy. In the latter realm he is a master.

On the whole, however, the book is a valuable one, for the author never fails to be interesting and stimulating even when he is defending an untenable hypothesis. C. S. GARDNER.

The Development of the State: Its Governmental Organization and Its Activities.

Sociology: Its Simpler Teachings and Applications. By James Quagle Dealey, Ph.D., Professor of Social and Political Science at Brown University, Author of "Our State Constitution", and, conjointly with Lester F. Ward, "A Text-Book of Sociology". Silver, Burdette & Co., New York, Boston, Chicago.

In these two volumes Professor Dealey has given us in intellectual and somewhat popular form his theory of political science and of sociology. They are well adapted to the purpose of general reading or text-book use. In the first he gives a clear outline of the development of political institutions from the earliest social groups to modern democracy, and then discusses more in detail the sovereignty of the state, the government, and the law and citizenship. The volume is a very clear and serviceable systematization of the principles of the science as generally understood by modern students.

The *Sociology* is a more important book. The treatment is based upon the teachings of Ward, who has been a pioneer in this subject in America and whose theory has justly been called a cosmogony rather than a sociology. After a sketch of early social development and a brief chapter on social psychology, he discusses more at length the development of Social Institutions —economic institutions, the family, the state (briefly summariz-

ing the teaching of the former volume), the religious institution, the institution of morals, and cultural development. The second part of the book is devoted to the application of the principles elaborated in the first part. In this he discusses the racial, economic and cultural factors of social progress, and the proper methods of eliminating social evils.

The emphasis placed upon the distinction between genetic and telic development is a marked feature of the discussion. Until modern times society developed almost entirely by a genetic process, i. e., by the blind struggle of natural forces, tending on the whole toward improvement but with much waste and attended by numerous failures in the struggle for existence. The genetic process is being gradually replaced by the telic, i. e., society has become conscious of itself, is learning the principles by which it develops, is gaining a more and more extensive control over natural forces and is directing its energies toward definitely conceived ends by scientific methods.

The book has two serious blemishes. First, while indicating clearly the main lines of social development and the successive stages of social progress, it is lacking in a clear analysis and exact statement of the causes which led to the successive changes. It leaves upon the mind general and somewhat vague impressions, and neglects too much the definite formulation of sociological laws. The science has, to be sure, not advanced far enough for this to be adequately done; but this book does not do all that the present development of the science renders practicable in the way of formulation of laws, and is so far scientifically defective.

Second, it treats religion as a conservative force only, and as wholly a resultant of other social forces. This is a quite common way of treating religion on the part of sociological writers. But, with all true respect to these scientific gentlemen, we protest that it is unscientific. Let it be admitted that organized religion does usually and prevailingly operate as a purely conservative force, that is what every social *institution* of whatever character does; and the religious institution has probably been no greater sinner in this respect than the state. Indeed, the

most conservative, and even obstructive, institution in society is the legal or judicial. Of course, there is a tendency for all institutional forms to persist in the midst of changed conditions to which they are no longer adapted, and thus to hinder progress. But that is a fault inherent in institutions *as such,* and is not peculiar to the church. Nor is it scientific to regard religious forms as simply and only resultants of other sociological forces. Like other institutions it conditions, and is conditioned by, the total complex of sociological forces.

One other defect should be pointed out. It is true that as society advances it becomes less prohibitive and more constructive in its policy in dealing with social evils. But the author maintains an extreme position with reference to this phase of progress, and entirely misapplies it to the movement to prohibit the saloon. The prohibition movement in principle is constructive—being a reasonable effort to so modify social environment as to afford better conditions for the development of the individual.

But notwithstanding these rather serious defects, the book is a good one, and will prove helpful to intelligent and discriminating readers. C. S. Gardner.

The Substance of Socialism. By John Spargo. B. W. Huebsch, New York. 1909.

Mr. Spargo is one of the most reasonable and one of the ablest of the advocates of Socialism. In this little book he undertakes to give us the "substance" of what the Socialists demand. According to him, it is not the abrogation of "nature's law of inequality". "The only equality which Socialists hope to see realized in the world is that divine equality which cannot be denied without denying liberty and brotherhood at the same time—equality of opportunity." It is not a violent overthrow of the present order. They believe that the great change will and should come about by a process of gradual economic and political development. Of course, there is a school of Socialists who believe that the action of contending forces now at work in the social order will inevitably result sooner or later in a

violent overthrow of the existing system; but Mr. Spargo does not take this view. It is not the destruction of the family, nor the extinction of religion. It is not the abolition of private property. It is the socialization, or collective ownership, of capital—that part of wealth that is used in further production. That form of property the Socialist claims it is necessary to socialize because the private ownership of it leads inevitably to the exploitation of one class by another class. While Socialism seeks to develop the class-consciousness of those who, they claim, constitute the exploited class, it is done only as a means to the end of abolishing the class distinctions which have their foundation in the private ownership of the means of production.

There is in this book no railing against capitalists. What the capitalists do other men would do in their place. The evil is in the system, and not in the depravity of capitalists. He holds that no more dangerous doctrine can be preached than that the evils of the present system are due to the wickedness of capitalists; for, if the exploited classes should have this conviction firmly planted in their hearts, it would lead inevitably to the most disastrous and bloody catastrophe. There is certainly much truth in this contention, which calls for the utmost discrimination on the part of those who, while opposing Socialism, are seeking to correct the manifest evils of the present order.

Everybody should read this book who wishes to hear a most sane presentation of the case for Socialism by one of their accredited representatives. C. S. GARDNER.

The Christian State. By Samuel Zane Batten. The Griffith & Rowland Press, Philadelphia. 1909. Pages 458. Price $1.50 net; postage 15 cents.

Writing of "the editor that is wanted", in words equally applicable to the author, Dr. O. P. Gifford says: "I want a man who shall show the bearing of the unfolding civic-and-world-life in its relation to the Kingdom of God—a man with a vision." It is not too much to say that the author of this book is that sort of a man. "Of one thing I am persuaded," he says, "and this persuasion is based upon years of earnest thought upon the questions of citizenship and of practical effort in behalf of re-

form—that one of the great needs of this present time is some large conception of the state, its meaning, its functions, its relation to man's progress, and its place in the purpose of God." Now that men the world over are coming to social self-consciousness and are asking why the state is here, and what is its destiny, the supreme need is "some sense of direction in social action and a clear vision of the goal". Surely his is the vision of a seer and he is right. The interpretation of the *Pilgrim's Progress,* clear and scriptural as it is in its personal aspects, does not satisfy either the mind or the heart of the modern man. In the providences of God and the processes of history the age of the social man is dawning, and the social problem is becoming urgent. Human society has begun to investigate itself. The foundations of human institutions are being examined with pick and shovel. Everything is challenged to show its warrant for continuance. The man who can now interpret the state to itself, who can make society know its meaning, its functions, its tasks, its goal—who can interpret this modern phenomenon known as democracy and can show its relations to human progress, who can show the real relation of the state to the Kingdom of God and can indicate the lines of effort for the divine potencies of the Gospel—will render mankind the greatest service. This is a task that will require the combined efforts of generations of men. But the author has contributed his part toward it bravely and nobly. He has seen things clearly, blinked no difficulty, and dealt in a most illuminating and helpful way with the chief factors entering into the problem. He begins by defining the three great facts of our modern world, the state, democracy and Christianity, and carefully determining the necessary relation between them—a question that has hardly yet come into the foreground of human inquiry. The state is a universal phenomenon; democracy is a universal drift; Christianity, broadly interpreted, is the universal religion. Will Christian men see to it that the age is Christian in spirit and method? That the social and political institutions of the future are motived by the mind of Christ? If Christianity fails here it will be a most tragic failure. If it succeeds it will bring in

the Kingdom of Heaven on earth. Dr. Batten shows wide acquaintance with the literature of the subject, a statesmanlike grasp of his material, keen appreciation of present-day thought, and a living sympathy with the human interests involved. The book fairly throbs with the pulsations of the panting, aspiring, struggling human life of today. He deals clearly and sanely with the origin, functions, ideals and forms of the state; with the problems, perils and unfinished tasks of democracy, considering democracy as the ultimate form of the state; and lastly, with Christianity as the ultimate form of democracy. Pointing out the limitations of the theocracies of the past, and escaping the snare of the temporal power of the church, he gives us the program of a Christian society that will bring us out into the realization of the Christian state. It is a cheering sign of the times to find the ministers of Christ uttering themselves with the wide knowledge of Christian statesmen and with the voice of more authority upon these great and vital questions of democracy. GEO. B. EAGER.

The Basis of Ascendency. A Discussion of Certain Principles of Public Policy Involved in the Development of the Southern States. By Edgar Gardner Murphy. Longmans, Green & Co., New York. Cloth. Pages 248. Price $1.50 net.

Every preacher and publicist in the South would do well to make this book a study. While concerned primarily with the principles of race-adjustment in the Southern states of America, it has a direct bearing upon many of those broader problems of national and international policy which are so insistently presented for solution in the increasing world-contacts of the stronger and the weaker racial groups. As vitally as the gifted and earnest author is concerned in the future of the Negro, his chief interest as a white man of statesman-like breadth and sympathy is in the South as a whole, so the development of the weaker race is viewed and pleaded for, not simply for the sake of the weaker, but in its inevitable relation to the sound and wholesome development of the stronger, and so to the normal and balanced development of the whole social and political organism, North and South.

Mr. Murphy has already become widely known as the author of the volume entitled *Problems of the Present South,* and with the appearance of this volume announces another as ready for the press, to be published under the title *Issues Southern and National.* In this volume, *The Basis of Ascendency,* he deals with an issue more general in its nature, and seeks to prepare the way for the discussion of such specific subjects as "Agricultural Education", "The Negro School", "The Lynching Problem", "The Problem of Child Labor", "Compulsory Education", "Suffrage Restriction", "The New Federation", etc.

It is not too much to say that these books of Mr. Murphy mark an epoch in the statesmanlike treatment of Southern issues. The best thought of the Southern people is here stated so lucidly, so calmly and so cogently that he who runs may read, and he who reads must acquiesce. Mr. Murphy is true to the South, true to the past, but he contends for the future. Every thoughtful Southern man will be able to find here his own convictions expressed better than he could hope to express them himself, and reinforced by a heartfelt earnestness, a sinewy style and a masterful reasoning which cannot be questioned.

Geo. B. Eager.

Social Life at Rome in the Age of Cicero. By W. Warde Fowler, M.A., Fellow and Lecturer of Lincoln College, Oxford, etc. The Macmillan Co., New York. 1908. Pages 362. Price $2.25 net.

The last century of the Roman Republic is one of the most interesting periods in all the long history of the Roman people. The ordinary student of history is fairly familiar with its bloody record of party strife, its civil wars and its ever extending conquests. What he does not know so well is the life of the people, the inner history which makes all else live. Just this life of the home, the factory, the counting house, the author has undertaken to set forth. The book is one of a valuable series of handbooks on the antiquities of Greece and Rome, and is certainly one of the most valuable and interesting of the series. The author has known how to invest details with human interest, and from the fragments of the past present to his readers a

living people. He has not confined himself rigidly to a treatment of the life of the city of Rome. That could not be done. Frequent glimpses into the country districts of Italy and even into distant provinces serve to enliven and vitalize the whole picture.

After a brief walk about Rome to familiarize ourselves afresh with its topography, the author takes us among "The Lower Population", showing us how they lived, etc., worked, slept, organized, etc. Thence we go among the well-to-do business men and study their life, business methods and ideals, and thence upward to the governing aristocracy, where we look into their homes, learn their prejudices, their ability and their weaknesses. These subjects are followed by chapters on "Marriage and the Roman Lady", "Education of the Upper Classes", "The Slave Population", "Holidays and Public Amusements", "Religion" and other subjects. At the close there is a good map of Rome and a fairly good index.

The author acknowledges his great debt to Marquardt's *Privatleben der Römer* as well as to other standard works such as Boissier's *Cicéron et ses amis.* He has also made diligent use of the sources, and frequent quotations both in original and translation, enliven almost every page. One feels confidence in the conclusions reached. The subject is one of absorbing interest to every student of Roman history, and this volume will help to the proper interpretation and appreciation of much Roman literature. With this book and Dill's two masterful volumes on later periods in Roman society one can get a pretty clear view of the inner life of the Roman people during the time of their greatness and decline. W. J. McGLOTHLIN.

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